

THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

CORRESPONDING GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XXX.

BOSTON:

PRINTED BY ARTHUR W. LOCKE & CO.

1871.

TO
THE MEMORY

OF

The Holy Saint John:

IN RECOGNITION

OF THE

Principles of Christianity in Freemasonry:

THIS VOLUME

OF

THE FREEMASONS' MONTHLY MAGAZINE

IS

DEDICATED.

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[No. 1.

ROME THE SEAT OF A MASONIC POWER !

PERHAPS one of the most significant evidences of the progress of liberal principles and the decadence of religious tyranny at the present time, is the remarkable, not to say astounding fact, that the Grand Orient, or the Masonic Grand Lodge of Italy, has recently removed its "Grand East," or seat of government, from Florence to the ancient city of Rome, where it is now in active operation under the eye and within the hearing of the "Infallible" Head of the Papal Church! In view of the past bloody history of this Church and its long-continued fiery persecutions of Freemasonry, it is difficult to realize a transition so significant in its character and momentous in its consequences. It is the funeral dirge of a false theocracy, which, through a long succession of ages, has become infamous by its crimes. For more than four hundred years the Papal Church has been the unscrupulous and uncompromising enemy of Freemasonry. The dungeon, the rack, and the stake have been pitilessly employed by her for its suppression, and hundreds of our innocent Brethren have been sacrificed to her cruelty. It is but a few months since that one of her proscriptive and characteristic denunciations was issued from the Vatican, setting the whole Masonic world of Continental Europe ablaze by its terrible threatenings. But she has reached the end of her temporal power. Its overthrow has come upon her like an electric shock, and *mene, mene, tekel upharsin* has been written upon the walls of her power. The line of separation has now been distinctly drawn between her religious intolerance and her political

rule. The first, crippled and shorn of its strength by the advancing intelligence of the age, may remain with her for a time — and but for a time; while the latter has passed beyond her grasp, never to be regained. The vitality of her bulls, decrees, and blasphemous anathemas is at an end, and the dungeons of her Inquisitions are no more to echo the groans of religious dissenters or Masonic martyrs. Masonry is in the “Holy City.” This is now her Italian home — the abiding place of her power and influence, and while she will scrupulously respect the spiritual rule of her oppressors, she will know how to protect her own interests and assert her own rights. “Certainly the world progresses! Louis Napoleon made war, but the Almighty has shaped its ends.” As in the recent events of our own country, “what would have taken years of peace to effect, a few months of war have accomplished. Popery, with its infallibility, is a thing of the past. The light of the nineteenth century is dispelling the mists of superstition that have chained the intellects of the people, and the last lingering relics of the Dark Ages, are being swept from the earth. Every lover of freedom of thought, and every lover of political freedom, will rejoice in the downfall of this great, moral, political, and religious despotism.”

It is of some importance however that the precise character of the great change which has taken place in the condition and extent of the Papal power should not be misunderstood. The spiritual supremacy of the Pope over his subjects remains undisturbed, and in this respect the Church may continue as heretofore to exercise its crushing and demoralizing influences over the masses who believe in the infallibility of its Head; at least there are no lawful hindrances to its doing so, if its exactions and penalties are kept within the rules of Christian civilization. The Pope may still issue his bulls and anathemas and decrees of excommunication, as heretofore; but the power to enforce them, as against criminal offences, no longer exists. His temporal power has been swept away with his possessions, and is now vested in the United Kingdom of Italy, with Victor Emmanuel at its head, and with it the legislative and executive power which he and his predecessors have exercised, as absolute sovereigns, since the acquisition of the Exarchate of Ravenna in the eighth century. He is therefore now and henceforth to be regarded simply as the Bishop of Rome, a title which he absurdly claims as the successor of St. Peter, and God’s vicegerent upon earth; but which, notwithstanding the absurdity of this pretension, if he can make up his mind to wear it with the humility

of the Christian, and in a way consistent with the dignity of his high position, will command for him the love and veneration of the more intelligent of his own followers, and the increased respect of the christian world. If so worn, the loss of his temporal power will prove a blessing to him and his successors, and insure the greater prosperity of his own Church; which for the last century has, in the larger Catholic countries of Europe, made more infidels than converts. He must also learn and study the obvious lesson of the day, that the time has gone by when union of Church and State can conduce to the interests or welfare of either. Compulsory religion leads to infidelity as a natural result. We have no sectarian prejudices against the Catholic Church or its fundamental doctrines when administered in their purity, but we have little respect for, and certainly no sympathy with its farcical ceremonials and absurd pretensions — its confessions and absolutions — its penitential bodily inflictions, and exclusive self-righteousness. But with these we have no quarrel. The sooner, however, it begins to learn that there may be true Christians outside of its own pale, and that Heaven may be reached without travelling the road to Rome, the sooner it will command the respect, if not the veneration of all intelligent men.

Hardly less remarkable and significant than the overthrow of the temporal power of the Pope, is the establishment and weekly publication of a Masonic Review at Florence, in the Italian language, the first eight numbers of which have been politely forwarded to us by its editors, Bros. M. Macchi and B. Benedetti. We give its title in full as follows: — “*Rivista della Massoneria Italiana — periodico ebdomadario semiufficiale del Grande Oriente della Massoneria in Italia e sue Colonie. — Scienza, Libertà, Lavoro, Fratellanza, Solidarietà.*” In size it is a small quarto of eight pages, fairly printed, and is chiefly filled with masonic articles of local and general interest. The following appears in the issue for September 7th: —

OFFICIAL NOTICE.

“*To the W. Masters and Brethren of the Masonic Lodges of Italy: To all the Fraternity of the Masonic Associations of the two hemispheres:*

DEAR BRETHREN—

The Italian Government having taken possession of Rome, the Grand Masonic Orient of Italy and its colonies has decided on its establishment there without delay. I have, therefore, given orders for the transfer of the Grand East to that city, now definitely the capital of the nation.

Your affectionate Brother,

L. FROPOLLI, *Grand Master.*

ROYAL ARCH JURISPRUDENCE—EXPULSION AND RESTORATION.

St. Anthony Falls, Minn., Sept. 1870.

CHARLES W. MOORE, ESQ.,

DEAR SIR AND COMPANION,—I have received the September number of your valuable Monthly, containing a review of a decision made by me as G. . H. . P. . for the State of Minnesota in the year 1869; and in reading your article, some things struck me as requiring "further light." I fully agree with all you say of the action of our Grand Master and Grand Lodge in the case; it was I think without authority and without precedent. The first issue that you make with me is on the proposition that the applicant to the Chapter is made a Royal Arch Mason by virtue of being a Master Mason in good standing, which position you say you cannot concede. "Such a prerequisite," you say "is undoubtedly an important recommendation"—important recommendation—I think so—so important that it cannot be dispensed with. A condition precedent without which the petition could not have been received, and by virtue of which the degrees may be, and are granted—(1.) Secondly—you admit that "the Grand Master could not say to the Chapter, whom it should or should not retain as members," but could only forbid association with one whose masonic privileges were held in abeyance; that the extent of his power was to remove the foundation of his masonic standing. With this I also agree, and go one step further, and say that the Grand Lodge could do no more in the case; for while, I doubt not, the Grand Lodge, *when acting within its constitutional limits*, has power to make suspension indefinite, or expel, yet, all that it has done, or claims to have done, is to destroy his standing as a Master Mason; and his standing in the appendant Orders is thereupon arrested until such time as he shall be restored.—(2.) It is only with the three first degrees, with the addition of the P. M., that the Grand Lodge claims to have anything to do; and while the Chapter cannot go back and inquire into the legality of the sentence of the Grand Lodge, yet, when that is removed, then the Chapter may, and ought to control its membership; and under our Grand Chapter's constitution a Companion can be deprived of his membership, only by a regular trial and a legal conviction—(3.) But you claim that expulsion places him relatively as he was before initiation; that the separation was complete, and he was left as though it

had never been formed. He stood as a profane, and could only re-enter the Institution through a new application, &c. A profane enters by a petition in regular form, a favorable report, and a unanimous "*ballot*," and yet, after declaring that he stands as a profane, you say that the Grand Lodge has power by a mere vote on a restoration to make a Mason of one who stands as a profane, and give him all the rights of Masonry, except membership in a particular Lodge. I cannot see the logic of that reasoning—(4.) As to the last point that you make, that the Chapter ought to have struck his name from the roll, it did not enter into the case under consideration. It was not a question as to what ought to have been done, but what was done. Chapters ought to expel all members who are guilty of gross unmasonic conduct, yet I opine that it would not be safe to assume that such was the case—(5.) The theory is that an expelled Mason is dead, *de facto*, and, as you state, is "as a profane; but the practice of all grand bodies, with which I am acquainted, recognizes a different relation, masonically, existing between him and the Order, than it does with profanes. The practice is on the theory, that the Brother is indefinitely suspended, and the Grand Lodge assumes the power to step in and terminate it at any time, and until mankind progresses so as not to be liable to make mistakes, and Grand Masters and Grand Lodges become infallible, the power to correct errors ought to be retained—(6.)

Let us try to make the *theory* and the *practice* agree.

Fraternally and truly,

Yours,

M. W. GETCHELL,

Past G. H. P. Minnesota.

REPLY.

We have read the above communication with some care, and after comparing it with the argument of the article to which it refers, have come to the conclusion that there are really no substantial differences between our views and those entertained by our correspondent. Such however, as they are, we will endeavor to dispose of them in a few words, and in the order in which they stand marked in the text, as follows:—

1.—It is clearly an error in fact and in practice to say that a candidate is received into the Chapter "by virtue of being a Master Mason in good standing." Such a relation is simply a *qualification* for advancement to a higher degree, in another branch of the Order. If it were more than this, and went to the extent claimed by our correspondent, then

and in that case, it would be a right and a privilege which the candidate might lawfully urge and demand at the door of the Chapter, without any other requirement than the usual admission fee; or, in other words, it would be vesting in the Lodges, the power to make Candidates for the Chapters, and by virtue of such making, and "good standing," to demand their admission. Our correspondent does not mean this, nor would the Chapters submit to it.

2.—Expulsion by a Lodge, when confirmed by the Grand Lodge, does something more than to "arrest the standing" of the delinquent as a Mason. This is the work of *suspension*. Expulsion, on the contrary, places him without the pale of Masonry, and though it cannot deprive him of whatever Masonic knowledge he may have acquired, it as effectually separates him from his former masonic relations as though he had never been admitted to them. It destroys his membership in the Chapter as well as in the Lodge, and this relation can be resumed in neither body, except through petition, re-admission by unanimous ballot, and re-obligation. There is no such thing in Masonry as restoration and *healing*, or remaking (for that is the Masonic meaning of the term), by resolution. The Grand Lodge of New York once fell into that error, but subsequently ignored it. The recognition of such a practice would be as dangerous an evil, as the theory of our correspondent, that the restoration of an expelled Brother by the Lodge, restores him to his membership in the Chapter. We admit that such a restoration reinvests him with his general privileges as a Mason, whatever they may have previously been, but it no more restores him to his forfeited *membership* in the Chapter than it restores him to his membership in the Lodge by which he was expelled. To *force* him back into either body, without its consent, would be as hazardous to the harmony and interests of the one as to the other. It would be in practice, and in fact, authorizing the Grand Lodge to remove a delinquent member from the Chapter, to punish him, and then to place him back again in "good standing," without reference to its wishes or interests. Our correspondent would not approve of such a proceeding.

3.—Our Companion fails to make the proper distinction here. The question is not one of membership. The delinquent lost that as a necessary consequence of his expulsion from Masonry, and having so lost it, he can recover it only on a new proposition and ballot, as required by the Constitution of the Grand Chapter of his State. We need not cite authorities on this point, for the propriety of the rule hardly admits of doubt.

4.—Nor could we understand its logic, if the proposition stood as our correspondent states it. We did not say "the Grand Lodge has power by a mere vote, or a resolution, to make a Mason of one who stands as a profane, and give him all the rights of Masonry, except membership in a particular Lodge." We hold to no such pernicious doctrines, and no such inference is authorized by our language. We deny that the Grand Lodge is invested with any such power. The restoration takes the course of the expulsion, and is governed by the same line of proceedings. The initiative for restoration begins in the Lodge by which the delinquent was expelled, and, if successful, is certified up to the Grand Lodge for confirmation. When so confirmed, the restoration is complete, not otherwise. The Grand Lodge, though undoubtedly invested with supreme penal jurisdiction over its own members, to be exercised in its own discretion and as it may determine, stands to the Lodges, in penal cases, as an appellate Body, and not of original jurisdiction.

5.—We differ from our correspondent here, and think that the action of the Chapter at this stage of the proceedings, entered very largely into the case, and when informed, officially or otherwise, of the expulsion of the delinquent by his Lodge, and its confirmation by the Grand Lodge, its clear duty was to erase his name from its books. It manifestly had no right to retain the name of an expelled Mason upon its roll of members for a single session, after the fact was lawfully and authentically before it. It could no longer recognize the delinquent as a Mason, and this fact absolutely and at once terminated his membership.

6.—The case in question was not one for the "correction of errors," but for the punishment of a serious masonic offence, if not a judicial crime. In the former case, had reformation, or the correction of an error or evil practice, been the purpose of the judgment, suspension would undoubtedly have been awarded as the more appropriate punishment; but the punishment imposed was the highest known to the criminal laws of Masonry, and the inference from it is, that the offence was a crime of magnitude, which might be repented of, but for which the correctional powers of the Lodge were inadequate. Our Companion does not make the proper distinction between expulsion and indefinite suspension. The latter continues the relation of the delinquent in an abnormal condition, while the former cuts him off entirely. In the one case, he is subject to the future discipline of the Lodge; in the other, it has no further control over him.

ANTI-MASONIC PHARISEEISM.

THE sectarian fanatics at the West — Blanchard, Finney, *et id omnia genus* — who are endeavoring, and to some extent have succeeded, in organizing, out of the ultra-religionists and more intolerant and bigoted of their followers, a politico-religious party, having for its object the overthrow and destruction of all secret societies, but especially the masonic. The object being the same, its principles and course of action necessarily correspond in all essential particulars, so far as they have developed themselves, with those of the old anti-masonic party of infamous memory, which broke out in New York in 1826, and led to a general disruption of society, social, civil, religious and political, throughout the Northern States, and wherever else it had power to exert its baneful influence. In evidence of this, and of what it purposes to do should it succeed in acquiring the power at which it aims, we need but adduce the single instance, (and there are probably many others) of the expulsion of our distinguished and talented Brother H. G. Reynolds, the late Grand Master of Illinois, and the able editor of the *Masonic Trowel*, published at Springfield in that State, from the church of which he was a member, solely and entirely on the ground of his masonic relations! And it would have been difficult for them to have selected in the whole State of Illinois, a victim of greater purity and amiability of character, as a sacrifice upon their unholy altar of bigotry and proscription. Our brother refers to the transaction in the following manly words:—

“Our brother of the *Review* says that the anti-Masonic Convention, which met in Cincinnati, in May last, selected us from the whole set of clergymen and laymen engaged in editing Masonic papers, for exclusion from the Church of which we are a member. It seems the Convention was in dead earnest. All we have to say to them is, “come on.” Our father suffered for the same reason. We hope that Bro. Moore does not feel hurt, and Breth. Bailey, Billings, Chaplin, Henderson, Hodges, Gouley, and Blackie may be assured that we don’t look down on them a single bit. It was ungenerous in such magnates to leave them unnoticed, but that is their misfortune and not our fault. But, badinage aside, and in all seriousness, when any Masonic body asks us to surrender one principle which we believe and hold dear, either in religion or otherwise, and when any Church demands a renunciation of Masonry to save our membership, they will find one who will *stand fast*. No expulsion from a Church for such reason, could shake one atom of our religious faith, and we should probably contribute as much aid and assistance to religious enterprises as now.

‘God seeth not as man seeth.’ We intend to do right, and keep a conscience void of offence, and anti-Masons may do their worst, and may concentrate all their vengeance and malice upon us if they choose.”

In reference to the iniquity of this intolerant and anti-Christian transaction, our Rev. Bro. Henderson, editor of the *Kentucky Freeman*, expresses himself in the following independent and indignant words:—

“Of all despicable characters the pragmatist is the most hateful. Self-centered is a disgusting egotism, displaying itself in a ridiculous vanity, they make their proud boast of Pharasaic superiority and complacently thank God that they are not as other men are. With not less than *fifteen thousand* Protestant clergymen in the United States—fully one-third of the whole number in the country—devoted members of the Masonic Fraternity, all of them perfectly acquainted with the secret workings and the public principles of our Order, and competent from an educated conscience to judge of the moral proprieties and uses of both, a few self-conceited agitators set themselves in convention to affirm that an alliance exists between *their* brethren and the devil, and on this idle, idiotic assumption seek to marshal public hate against them. They affirm evil of that of which they know nothing. They take it for granted that what they don’t know and do is sinful. They make the grave, uncharitable charge against their brethren of the clergy, who are Masons, that they are encouraging and promoting a system which is intended to pull down the Church, and erect itself on the ruins.

“Viewed in the light of political economy, according to the ordinary estimates of common sense, it stands to reason that no man in possession of his rational faculties would attach himself to and remain in union with a society which was leveled directly against his professional interests. If the Church as an organization existing in the world, suffers from this cause, it is presumable that the official representatives of that corporation would be the first to detect it, and to withdraw themselves from an institution which was working their temporal ruin. It is not in the nature of things that a man should stand by and defend a system which like the Cretan Minotaur was destroying the chosen of his heart, and which by his anthropophagi hunger was eating up the very conditions upon which his own substance depended.

“But it is presumable that this large class of Christian preachers have a conscience quick to feel the proprieties incident to the preservation of Christian character. If they could see anything in Masonry calculated to compromise the fidelity they have plighted to Christ they would at once abandon it, and the moral effect of their non-affiliation would tell destructively upon the Fraternity. The salt would have been withdrawn, and the corrupt elements, left to themselves, would soon work the complete and eternal dissolution of the Fraternity, for it is presumable that the Christian people would follow their pastors, and

thus the infidel and the corrupt would only be left to represent the Institution.

"They do not see harm in Masonry. If this were left as the negative statement of their appreciation of the Order, then it is fair to presume that they would dissolve the ties which bound them to a body which was simply harmless. Their estimate of the value of life's work is too high to permit them to ally themselves to a negation. This being a fair statement of the case it must be admitted, then, that they think the Institution accomplishes an end sufficiently valuable to command their attention, to enlist their sympathy, and to secure their co-operation. They are accustomed to weigh principles in the scales of a pious judgment and are not the men who merely seek influential alliances for selfish ends.

"Yet we find these Pharasaical intermeddlers, in farcial convention, uttering their *procul este profani* against their brethren of the clergy — assuming to dictate the narrow creed of the bigot for the broad minds of clerical Masons, and to fire with a fanatical, single idea, minds that are alive with thoughts generous and true, as the heavens are affluent with stars.

"If ministers will be Pecksnifs, they may expect to be caricatured by broad-thoughted and free-hearted men. The world is in one great horse laugh over the silly figure the Finneys and the Blanchards are cutting in anti-Masonic Conventions. The large and respectable body of Masonic clergymen hold them in disdain and their resolutions in contempt.

"For Jesus Christ's Church, as he founded it, we would make any sacrifice, but for the illiberal anti-Masonic conventicles dignified by the name of Churches, we have ineffable scorn. We have no ambition to belong to them. Their sacraments are nothing worth, while administered by hands, prehensible to hearts too narrow for philanthropy to put a footprint in.

"The writer of this is a minister and a Mason, but if the ecclesiastical council of which he is a member were to impose upon him the condition of injuring Masonry in order to the continuancy of the exercises of the functions of his ministry, he would suffer the privation of his office rather than debase himself, and defame the good by so imperious and unreasonable an exaction."

GRAND LODGE WASHINGTON TERRITORY.

THE following are the Officers for the ensuing year, of the Grand Lodge, F. and A. M., Washington Territory, elected and appointed September 16, 1870.

J. T. Jordan, Grand Master; J. H. Blewitt, Deputy G. Master; G. O. Haller, Senior Grand Warden; D. C. H. Rothschild, Junior Grand Warden; T. M. Reed, Grand Secretary; B. Harned, Grand Treasurer; R. Willard, Grand Chaplain; C. B. Plummer, Grand Lecturer; R. Frost, Senior Grand Deacon; A. S. Miller, Junior Grand Deacon; E. A. Light, Grand Marshal; H. Crockett, Grand Bible Bearer; D. Shelton, Grand Sword Bearer; A. Haine, J. Mildal, Grand Stewards; Wm. Billings, Grand Tyler.

FREEMASONRY IN AMERICA.

[From the LONDON FREEMASON.]

THERE is no country in the world where Freemasonry is more thoroughly organized than it is in the United States of America, and there is none where its principles are more deeply rooted, or its advantages more thoroughly understood. Doubtless much of this success is attributable to the freedom of thought, and the liberty of conscience which have prevailed since the establishment of the Republic, because Freemasonry harmonises best with political institutions which admit the right of every man to enjoy his opinion, either in religion or politics. But the vast proportions of Freemasonry in America are comparatively little known in Europe. Even in England, with a common language, and a kinship in blood, we are far from realizing the colossal strides with which the Masonic Order is advancing throughout the American continent, and especially within the limits of those territories where the flag of Columbia waves. It will therefore, we consider, be both interesting and instructive to our readers if we give them, as briefly as possible, a few facts and figures relative to the Craft in the United States.

In the first place it may be mentioned that every state has its own Grand Lodge, a body which holds supreme sway within its own jurisdiction, there being no General Grand Lodge for the entire nation, but these State Grand Lodges are as a rule governed by similar laws, and promulgate an almost identical ritual. A notable exception is Pennsylvania, where the brethren work the ceremonies exceedingly well, according to the ancient English mode, and consequently not at all in unison with the clarified system introduced by the celebrated American teacher, Webb, and his coadjutors or disciples. The oldest of the American Grand Lodges is that of Massachusetts, which dates from 1733, when a Provincial Grand Lodge under British authority was first established in the State, then, of course, a dependency of England, and we may add that the determination shown by the men of Boston in resisting the iniquitous tax on tea, was the prelude to the War of Independence. General Joseph Warren, the Provincial Grand Master of Massachusetts, in 1775 held a command in the Republican Army, and fell at the battle of Bunker's Hill. At the present time Freemasonry is flourishing at Massachusetts under the sway of a very able

Grand Master, Bro. William Sewall Gardner, while the fame of its venerable Grand Secretary, Bro. Charles W. Moore, both as a Masonic writer and an exponent of Masonic law, is as wide-spread as it is deserved.* Virginia claims our attention as the birthplace of Washington, himself a Mason and an active member of the Craft. Washington was a Past Master of Alexandria Lodge, and has left on record his high appreciation of the value and importance of Freemasonry. New York, as might have been expected, "shines out" from the bright galaxy of her Masonic sisters in numerical strength. This gigantic jurisdiction alone reckons 700 lodges, and over 70,000 brethren; its annual increase in membership now surpasses that of the Grand Lodge of England, although the latter has nearly twice the number of lodges. Illinois comes next in numbers, and Kentucky, Indiana, Georgia, Missouri, Ohio, Texas, Tennessee, and Alabama are also powerful organizations. The total number of "blue" Masons in the States is estimated at about 550,000, divided into over 3,000 lodges, and there are probably 20,000 more in the British possessions.

Grand Chapters of Royal Arch Masonry are also to be found in every State, and these bodies confer the "Mark," "Past Master," and "Most Excellent Master" degrees as pre-requisites to exaltation. The titles of the officers also differ from those used in English Chapters; thus, the three presiding officers are termed "High Priest," "King," and "Scribe," and they have also "Captains of the Host" and "Grand Masters of the Veils"—appellations which are now obsolete in the revised English ritual. There is a General Grand Chapter for the United States, but it is hardly popular, and many chapters ignore its existence, while others dispute its utility. The membership of American Chapters shows us the formidable aggregate of 100,000.

The next governing body is one to which we in England have no equivalent, and, indeed, the degrees over which its jurisdiction extends have never been worked in this country. We refer to the "Grand Council of Royal and Select Masters," to which the grade of Super-Excellent Master is added in some councils. This branch of Masonry is also very prosperous, and there is hardly a State in the Union without a Grand Council of its own. The "Royal Master" is the preliminary step to the "Select Master," and the latter degree bears unquestionable internal evidence of its having been stolen, almost bodily, from that of "Intimate Secretary" in the Ancient and Accepted

*Bro. Moore is the present Corresponding Grand Secretary.

Rite. It certainly accords well with the legendary accounts of the origin of the Craft, and is more sensible than many of the fanciful grades introduced into the Masonic system by the ritualmongers of the eighteenth century.

We now come to the "Order of the Temple and the Knights of Malta," who form one chivalric fraternity in America. These worthy fraters are drilled and manœuvered like regular troops; they march and counter-march, wheel into line, form squares and triangles, and all sorts of geometrical figures, to the admiration of all beholders. Nay, more, as our respected contributor, Bro. Hughan, of Truro, himself a Knight Templar, recently pointed out, our knightly brethren in America gallantly enter the field, not of warfare, but of encampment, where they remain for a week together practising military exercises, and otherwise enjoying their martial proclivities to the very fullest extent. The Templars are likewise very numerous, and could place an army of 50,000 well-equipped and disciplined men at their country's service, should any unforeseen emergency arise. The Ancient and Accepted Rite we must reserve for a future article, merely premising that, with such men as Bros. Drummond, of Maine, and Pike, of Tennessee, at its head, it is likely to rival all other "rites" or orders in prosperity and usefulness. We do not include the spurious "Rite of Memphis" in the category of American Masonic degrees, nor yet the various androgynous grades comprised in the "Eastern Star" system; but in every other respect we see much to praise, and little to blame, in the manner in which the Masonic Institution is developed and supported in the United States of America.

SPECULATIVE MASONRY AND RELIGION.

ALTHOUGH Freemasonry and religion have certain things in common, yet as institutions they are different. Religion is divine, Freemasonry human. Gold and iron are both metals, and each in its own place suitable for certain purposes; yet, although they have many things in common, they are also quite distinct, and the purposes to which they are applied different. In common with gold, iron possesses the properties of ductility, fusibility, malleability, &c.; yet, for all that, iron is not gold. In common with religion, Freemasonry professes to honor God, to love men, inculcate morality, &c.; yet for all that, Freemasonry is not religion. There is still a something in the constitution, ends, and aim of the two institutions that makes them different.

FREEMASONRY AND THE WAR.

THIS present war has been prolific in illustrations of the value of Freemasonry in dangerous emergencies, and the anecdotes are endless of the lives saved by its means. Among the cartloads of wounded of both nations which arrive from Sedan, were two men whose consideration for each other was so marked as to occasion enquiry. They wore the Prussian and the French uniform respectively, and though neither could understand a word of the other's language they shared their rations, and seemed to be interchanging signals of amity all day long. Their story was a very simple one. The Prussian, who is an officer, and a man of thirty-five or so, with a stern grave face, and a heavy overhanging moustache, had met the Frenchman, who is at least a dozen years his junior, on the battle-field, the latter being supported by a couple of comrades. Twice did the wave of conflict bring these men in contact, and on the last occasion the Prussian, who was himself badly wounded in the chest, pressed the young Frenchman hard, and had indeed his sword uplifted to administer the *coup de grace*, when the latter, who was faint from loss of blood, made a hasty sign to his victor, which caused the latter to stay his hand. Parley was impossible, both from the exigencies of language and the turmoil of battle; and, besides, both men lost consciousness and fell at each other's side. It turned out that the young Frenchman had been made a Freemason a few months before the outbreak of the war, and that he had instinctively made the sign by means of which members of the Fraternity are taught to ask their brethren for help. The Prussian was an old Mason, who recognized it instantly, and who as instinctively paused, and before there was time for consideration both men fainted away. When consciousness was restored, they found themselves side by side and with the dead and dying around them. By a strange coincidence, their words were such that each could give the other some slight relief, and the late enemies employed their weary hours, in which they lay disabled and untended, in rendering little kindnesses to each other, and in thus cementing the friendship which had begun so strangely. When help came, they petitioned to be permitted to keep together, telling their story with considerable effusiveness to the doctor, who after some time came to them on the field. This gentleman, who was not a military surgeon, but a member of the blessed society which dates from Geneva, raised his hands in pleased astonishment at the tale he heard,

and at once showed himself to be a Freemason too; so that three brethren of the mystic tie were to be seen wondering over the strange chance which had thrown them together. I don't profess to be able to explain the particular influence brought into play, or the kind of solace which Freemasons find in each other's company, but it is certain that the wounded men are supremely satisfied at the result, and that their story has given them quite a celebrity among their fellow sufferers.

At Iges, where the French prisoners were placed after the capitulation of Sedan, and where, it is but too true, they were all but starving, one of their number contrived to make it known to their captors that they were Masons, and though this was ineffectual in many instances, the sturdy and uninitiated Prussians laughing the Masonic gestures to scorn, wherever it succeeded the men obtained little comforts which were priceless. A stout trooper was seen handing a warm frieze coat to one prisoner, and giving part of his rations to another; and explained his conduct to an inquirer with a sheepish smile, which spoke volumes, "They are my brothers, although I have fought with them, and they are hungry and cold, and must be helped. They would do it for me." These are merely typical cases. But it is impossible to mix much with the troops, particularly after a battle, without hearing of kindred instances of Masonic usefulness. The Masons themselves are very proud of their Order, and of the way in which its principles have, they say, risen superior to war. How it is that these loving brethren can ever have flown at each other's throats, and mangled each other's bodies, is another question, particularly as they tell you that Louis Napoleon and Prince Frederick William of Prussia are both Freemasons of high degrees.—*Daily News, London.*

THE WAR.

THE Grand Lodge of England, at its recent communication, voted £500 (about twenty-five hundred dollars), in aid of the sufferers in the Franco-Prussian war. We also see it stated in the papers that the magnificent sum of £70,000 have been contributed by the Fraternity of England to the same object, but we think this must be a mistake. The sum would be a large one to raise in all England for any charitable purpose.—£7,000 would, probably, come nearer the mark. But whatever the sum may be, the object is a worthy one, and the more to be encouraged that no distinction of nationality is to be regarded in its distribution.

TEMPLARISM IN CANADA.

WE learn from the address of "the Grand Prior of the Orders of Knights Templars and Hospitallers of St. John of Jerusalem, for the Dominion of Canada, at the annual assembly, Quebec, August 10th, 1870," that there are now seventeen "Encampments and Priories" in the Dominion, all in active operation, and all of which, it appears, are required to make annual returns to the Grand Conclave of England. We give the following extracts from the address:—

"During the last month, the "Springfield" Commandery, of Massachusetts, including members of the Brattleboro and Worcester Commanderies, accompanied by their band, paid a visit to Montreal, in full regalia, and elicited the admiration of all parties, by their chivalric bearing and truly courteous behavior. The few members of our Order residing in Montreal did all in their power to afford them a welcome, and endeavored to make their visit an agreeable one. I am myself averse to public display by bodies of the Order, and it is not the custom with us in England, to take part in processions, considering that the influence exercised by our great Order should be *felt, not seen*; but at all times and in all places, we are only too happy to greet and recognize as of one common family, all who are entitled to wear the symbol of our faith, under the banner of the Temple."

Our Brother, the Grand Prior, says he has lately been applied to for permission to confer in Encampments, the *Babylonish Pass*, known here as the *Red Cross*, and is appendant to the Encampments or Commanderies of this country, and while he wishes it to be clearly understood that the degree is in no way connected with the ancient Order of the Temple, and that it is not recognized by the Grand Conclave of England, he sees no reason why the Commanders of the Encampments in the Dominion may not *communicate* it at their pleasure. This is simply placing it in the category of *side* degrees, to be sold or given away at the option of the possessors of it. We take the liberty to suggest to our Canada brethren, that as the degree is held in this country in high estimation, and is given in all our Commanderies, it would be a convenience, and greatly facilitate the intercourse between the Encampments of both countries, if they should adopt it as an appendant to their Templar degree, and confer it on their candidates, gratuitously or otherwise. Such a measure would bring it under proper regulation, and perhaps prevent its being hawked about as a matter of

speculation, while it would remove the embarrassment at present attending the knightly intercourse between us.

On the subject of regalia our brother says, the question of wearing the *apron* or *surcoat* was lately referred to him for consideration, and adds that the regulation in England leaves it optional, but in his opinion, the *apron*, the clothing of "*care and toil*," should be entirely laid aside; "the *white* surcoat, which was anciently worn over the armor of Knights, is the most appropriate. Its color represents a *pure life*, and the red cross *pattee*, the emblem of our faith and Order." The word *pattee*, is from the Latin *patulus*, and in ancient heraldry alludes to the opening wing of a bird, which covers its young, and thus protects them from injury; it also represents the opening virtues of the Christian soldier who shields the weak and innocent from oppression and wrong.

We also learn from the address that there is a movement on foot, among some of the Encampments in the Dominion, towards a separation from the Grand Conclave of England, and the establishment of an independent governing body of their own. To this our brother objects in the following words: "Our vows of allegiance to the Grand Conclave, our feelings of loyalty to the British Crown, and where is it more strongly developed than in Canada? and honored as our Order now is, by numbering amongst its numbers in England, the heir to the throne, His Royal Highness the Prince of Wales, surely ought to cement more closely our adhesion to the Supreme Grand Conclave of England." But such considerations did not save the authority of the *Grand Lodge* of England in the Dominion, nor is it probable that it will save that of the Grand Conclave, should the matter ever be taken seriously in hand. The seeds of *independence* have been sown, and they will germinate and produce their natural fruits in due time, without regard to the laws or jurisdictions of Freemasonry. It might be better, however, that our Canadian Brethren should settle their present difficulty, before they enter upon a new one.

LAWFUL INFORMATION.

THE following rules in regard to the admission of a visitor in a lodge, embrace the whole subject in a convenient form:

1. It is *not* sufficient evidence to the lodge of a visitor's Masonic standing, that his name appears in the printed proceedings of a Grand Lodge or in the printed catalogue of his own lodge.

2. It is *not* sufficient evidence to the lodge of a visitor's Masonic standing, that he has been seen in a Masonic procession.

3. It is *not* sufficient evidence to the lodge of a visitor's Masonic standing, that he had delivered a letter of introduction to some member of the lodge, even less if the letter was to some person not a member of the lodge.

4. It is *not* sufficient evidence to the lodge of a visitor's Masonic standing, that he has been examined and vouched for by a private member not legally authorized to do so by the Master or one of the Wardens. None have the authority save the Master and Warden. The lodge elects them to attend to its business, and it is sheer impertinence for a private member to intermeddle therein without having asked, or power granted.

5. It is *not* sufficient evidence to a lodge of a visitor's Masonic standing, that he presents a diploma from some lodge of which he claims to be or to have been a member.

6. It is *not* sufficient evidence to a lodge of a visitor's Masonic standing, that Bro. A. declares that Bro. B. vouches that Bro. C. knows him to be a Master Mason.

7. It is *not* sufficient evidence to a lodge of a visitor's Masonic standing as a Master Mason, that some member present vouches that he has sat with him in an entered Apprentice's or Fellow Craft's Lodge.

8. It is *not* sufficient evidence to a lodge of a visitor's Masonic standing, that popular opinion considers him a Mason. The voice of the people is not a voice that can admit a stranger in a Masonic lodge.
— *Exchange.*

ANOTHER ENEMY.

FROM some of our exchanges we see, that a "wolf in sheep's clothing" is among the Masonic periodicals out West somewhere. This paper, we don't know its name, is most severely criticised. It has ever been a source of danger to the craft, to foster enemies within its fold. None are more to be feared. In our judgment, whenever it is found that an enemy is among us, the safest and surest defence is, to expose and expel him. The best example of true charity is to protect the whole body, by severity against offending members. The wisest course is to prevent great mischief by rendering the power to do it, ineffective.—*Keystone.*

BERKSHIRE AND CONNECTICUT VALLEY COMMANDERIES.

WE had the pleasure in the early part of the last month, to accompany a delegation, headed by the R.E. Wm. W. Baker, P.G.M., as the special representative of the Grand Commander of the State, on a visit to the above Bodies, the first located at Pittsfield and the other at Greenfield, and of witnessing the work in both. The weather was unfavorable for a large attendance of the members at Pittsfield, though thirty or more of them were present. The work was on the Templar's degree and was performed in a very creditable manner, though the Body has manifestly been laboring under the disadvantages arising from the want of a Grand Lecturer, or some other standard authority, of whose services they might be able to avail themselves, a deficiency which will, undoubtedly, be soon supplied by the Grand Commandery. The appointments of the Body are excellent, and the zeal and character of its members a credit to the Order, and such as to entitle them to the favorable consideration and encouragement of the parent Body. The hall in which its meetings are held, for neatness and convenience, is not surpassed by any other in the State. The various rooms are all upon one floor or *flat*, and are unusually ample in their dimensions. The ornamentation is chaste and appropriate.

At the conclusion of the ceremonies the company repaired to the banquetting hall, where a pleasant hour was passed in social enjoyment. The Body is under the command of Henry Chickering, Esq., G.H.P. of the Grand Chapter of the State, and to him and Bro. Gamwell are the brethren in Berkshire largely indebted for the existence of so fine a body of Knight Templars among their picturesque and noble mountains.

On the following evening we attended a meeting of Connecticut River Commandery, located in the beautiful village of Greenfield. Like its sister at Pittsfield, this is a young Commandery, but has attained to the stature of manhood in numerical strength and mature efficiency. The work here was on the Red Cross degree, and was effectively and creditably rendered, though we noticed the same want here that we found at Pittsfield. The brethren in both bodies fully realize that they are not so proficient in all particulars, nor so closely in accordance with what has usually been regarded as the highest

standard of the work of this Commonwealth, as it is important to the welfare and the unity of the Order that they should be, and we regret to add that we understand such to be the case in many other Commanderies in the interior of the State. It is, however, proper to say that no blame can attach to them for any deficiency which may exist in this respect, for the proper means of instruction have not been afforded them. The hall in which this Commandery holds its meetings is well adapted to its purposes, chaste in its finish and complete in its appointments. The Body is under the command of the Rev. Mr. Finch, the rector of this Episcopal church in the village — a zealous, intelligent and accomplished officer.

At the conclusion of the ceremonies, the company was invited to the banquetting hall, where the tables were bountifully supplied with the various fruits of the season, which, with the confectionary, etc., made a very agreeable repast. An hour was pleasantly spent here, and the brethren were dismissed.

ST. ANDREW'S CHAPTER.—PRESENTATION.

At the one hundred and first annual convocation of Saint Andrew's Royal Arch Chapter, held at Masonic Temple, Wednesday evening, October 5, the following officers were re-elected for the ensuing year:

High Priest, Charles W. Romney; King, William F. Pierce; Scribe, Joseph N. Pierce, Jr.; Chaplain, Rev. John P. Robinson; Treasurer, John McClellan; Secretary, Thomas Waterman; Assistant Secretary, A. F. Chapman; Captain of the Host, Gideon T. Mansfield; Principal Sojourner, Woester B. Mayhew; Royal Arch Captain, Seranus Bowen; Master 3d Veil, George S. Eastman; Master 2d Veil, Edward J. Cong; Master 1st Veil, Henry F. Ames; Senior Steward, George W. Dorr; Junior Steward, John S. Sherman; Organist, Howard M. Dow; Tyler, George H. Pike.

During the installation the high priest presented an elegant gold watch to the Treasurer, John McClellan, who, although taken by surprise, responded in a happy manner. The watch bears the following inscription: "John McClellan, from the members of St. Andrew's Chapter of Royal Arch Masons, on the 28th anniversary of his election as an officer in that institution; Boston, Oct. 2, 1870." A massive silver pitcher was also presented to Thomas Waterman, bearing the following inscription: "Thomas Waterman, from the members of St. Andrew's Chapter of Royal Arch Masons: Boston, Oct. 5, 1870." After the installation a collation was served in the banquet hall.

WHY A WOMAN CANNOT BE MADE A MASON.

WE give the following reasons why a woman cannot be made a Mason, from a Masonic address delivered at Austin, Nevada, on the anniversary of St. John the Baptist. It is well done:—

"Women sometimes complain that they are not permitted to enter our Lodge and work with the craft in their labors, and learn all there is to be learned in the institution. We will explain the reason. We learn that before the Almighty had finished his work he was in some doubt about creating Eve. The creation of every living and creeping thing had been accomplished, and the Almighty had made Adam, (who was the first Mason) and created him for the finest Lodge in the world, and called it Paradise No. 1. He then caused all the beasts of the field and fowls of the air to pass before Adam for him to name them, which was a piece of work he had to do alone, so that no confusion might thereafter arise when Eve was created, whom he knew would make trouble if she was allowed to participate in it, if he created her beforehand. Adam, being very much fatigued with the labors of his first task, fell asleep, and when he awoke he found Eve in the Lodge with him. Adam being Senior Warden, placed Eve as the pillar of beauty in the South, and they received their instructions from the Grand Master in the East, which, when finished, she immediately called the Craft from labor to refreshment. Instead of attending to the duties of the office, as she ought, she left her station, violated her obligation, let in an expelled Mason, who had no business there, and went around with him, leaving Adam to look after the jewels. This fellow had been expelled from the Grand Lodge with several others some time before. But hearing the footsteps of the Grand Master, he suddenly took his leave, telling Eve to go to making aprons as she and Adam were not in proper regalia. She went and told Adam, and when the Grand Master returned to the Lodge, he found his gavel had been stolen. He called for the Senior and Junior Wardens, who had neglected to guard the door, and found them absent. After searching for some time he came to where they were hid, and demanded of Adam what he was doing there, instead of occupying his official station. Adam said he was waiting for Eve to call the Craft from refreshment to labor again; and that the Craft was not properly clothed, which they were making provision for. Turning to Eve, he asked her what she had to offer in excuse for her unofficial and unmasonic conduct.

She replied that a fellow passing himself off as a grand lecturer, had been giving her instructions, and she thought it was no harm to learn them. The Grand Master then asked her what had become of his gavel? She said she didn't know, unless that fellow had taken it away. Finding that Eve was no longer trustworthy, and that she had caused Adam to neglect his duty, and had let in one whom he had expelled, the Grand Master closed the Lodge, and turning them out, set a faithful Tyler to watch the door with a flaming sword. Adam, repenting of his folly, went to work like a man and a good Mason, in order to get reinstated again. Not so with Eve — she got angry about it, and commenced raising Cain.

“Adam on account of his reformation, was permitted to establish Lodges and work in the degrees, and while Eve was allowed to join him in acts of charity outside, she was never again to be admitted to assist in the regular Lodge of the Craft. Hence the reason why a woman cannot become an inside Mason.”

PEQUOSSET LODGE—DEDICATION.

THE new hall of Pequosset Lodge of Watertown was dedicated to the use of Freemasonry, Wednesday evening, October 5. This hall, with the adjoining ante-rooms, is located in Noyes's new building, and has been fitted at an expense of about \$2,000, nearly the entire amount having been raised by subscription from the members or received through the kindness of friends. The exercises of the dedication consisted of a public address in the town hall by Br. John B. Goodrich, a past master of the Lodge. The hall, in spite of the inclement weather, was well filled. After the address that portion of the audience who were holders of tickets to the dedicatory services proceeded to the Lodge-room, where the ceremonies were performed by the M. W. Grand Master, William S. Gardner, assisted by the several officers of the Grand Lodge. At the conclusion of the ceremonies, Br. Robert L. Davis, Master of the Lodge, informed all present that the stewards had prepared a banquet in the town hall. Accordingly, the party repaired to the hall, where about 125 couples partook of refreshments, and listened to speeches by G. M. Wm. S. Gardner, D. G. M. Charles Levi Woodbury, the Grand Chaplain, and various other friends and members of the order.

THE RIGHTS AND POWERS OF VOLUNTARY ASSOCIATIONS.

Hon. Addison Gardner, one of the first jurists in the State of New York, has recently rendered an important decision as referee in a case concerning the rights and liabilities of members of voluntary associations. It is important, as it sustains them in their rights to property against defaulting financial officers. The learned ex-Judge said :

The objection that voluntary associations of the kind mentioned in the complaint are not within the true meaning and intent of the statutes of 1849, chap. 258, extended by the act of July 6, 1851, is disposed of by the decision of the Supreme Court, in *Tibbetts agt. Blood*, 21 Barb, 650.

The second objection, that the act of 1851 above mentioned requires that the person bringing the action should not only be the chief presiding officer of the voluntary association in fact, but that he must be designated and called by that particular title by the association itself, is not sustained by the language of the statute, nor by what seems to me the obvious design of the Legislature. That design appears to have been to allow the chief officer and the principal financial agent of the organization to represent the whole in actions relating to property in which all the members were interested. Upon this very natural assumption that the individual placed by the members at the head of the association, or its finances, would possess the confidence of the association, and be likely to discharge this duty with fidelity. It is not the name but the duties imposed by the members upon their representative, that constitutes his right to sue or be sued in their behalf.

Tested by this rule, the authority of the plaintiff to bring this action is sufficiently established. His name or title “Noble Grand,” like some of those in the celestial empire, is broad enough to embrace the authority of a president or any other powers merely sublunary. When we look beyond the name to the thing itself, we find the plaintiff presiding in the Lodge in virtue of his office, preserving order, putting the question, declaring the vote, appointing committees, and supervising all the subordinate officers of the association. In a word, he is a president in fact, with a loftier title.

Third—As to the fraudulent intent of the defendant: He says he intended to repay the money which he took without permission, from the Treasury. His counsel calls it, by a figure of speech, borrowing.

The loan, it will be perceived, was made without the knowledge, and against the by-laws of the owners of the fund; it was made without interest, from funds drawing interest, if the defendant had performed his duty; and thirdly, the ability of the defendant to refund at all depended on his success in his business, the risk of which he threw upon the association. This of itself was a gross fraud. This conduct resembled that of the thief, who, in order to buy a lottery ticket, picked his companion's pocket, leaving a written pledge, without signature, that if he drew a prize he would faithfully repay the money.

CENTENNIAL CELEBRATION IN BERLIN.

THE following was translated from a German paper for the *London Freemasons' Magazine*: "The Grand Lodge A. F. and A. M. of Germany." [Strictly speaking there is no such body as the Grand Lodge of Germany. The body here referred to is the Grand Lodge of Prussia, founded in 1770. The Crown Prince is not its Grand Master, as subsequently stated, though he appears to have filled the place in the festival], celebrated, on the 24th of June, its centennial birthday. The festivity was rendered more attractive by the participation of members from home Lodges, also from all daughter Lodges. The Grand Lodges of Sweden, Denmark, England, Netherlands, and Belgium also sent representatives. The festivities began with a prelude on the evening of the 23d, consisting chiefly of receptions, and the introduction of representatives from abroad. The Crown Prince, Grand Master of the Grand Lodge of Prussia, took part in these ceremonies, and was in the uniform of a general of infantry. A collation was served after business was ended. The main feast on St. John's Day began at half-past 1 P.M., and lasted until 4 o'clock, the Crown Prince presiding. In a lengthy speech his Royal Highness spoke of Masonry and Lodge work, and its practical applications, and alluded eloquently to the historical value of the day. The different deputies followed in short salutations. The King of Sweden, Grand Master of the G. Lodge of Sweden, besides sending a very kind letter, had deputed Baron Salza in his and Prince Oskar's name. Counsel Gad expressed his regards, as representative of Denmark, and afterward read the Crown Prince a letter from the King of Prussia sent from Ems. About 5 o'clock the grand collation was served, and the G. M., the Crown Prince, gave the first toast in honor of his Majesty the King of Prussia, as Grand Protector of the Grand Lodge of Prussia.

MASONIC PERIODICALS.

"EVERY Freemason, if he would be true to his obligations and to the Masonic Institution, ought to avail himself of every opportunity to acquire a knowledge of its history, its principles, its laws, and its symbolic teachings. That knowledge he can only acquire by reading the publications in the interest of Freemasonry. Freemasonry, as a science, has a literature peculiar to its mystic teachings; and men of the highest culture amongst its membership are exercising their pens and brains in every range of thought to inform and instruct those who will avail themselves of the opportunity. There is and can be no excuse for any Freemason remaining in ignorance on any subject of Freemasonry. The Masonic periodicals published in this country and elsewhere are of a high standard, and are generally as ably conducted as in any field of literature; and the Freemason who will not give his support to at least one publication evidences an unwillingness to acquire Masonic information, and a most reprehensible degree of selfishness." — *Anon.*

THE *Freemasons' Monthly Magazine*, of Boston, U.S., for August, has arrived, and its venerable and distinguished editor, Br. Chas. W. Moore, contributes several well-written articles—one on the "Persecutions in Cuba," where Masons are being tortured and murdered for their devotion to the Craft; and another—which exhausts the law on the subject—on the "Right to Visit." We should like to hear Bro. Moore's views on the Quebec difficulty in the *Magazine*. Bro. Drummond, P.G.M. of Maine, confirms and supports his previous arguments in favor of prompt recognition. — *London Freemason.*

We are pleased to see that our "Views on the right of Visit" meet with the approval of our learned London contemporary. We have, heretofore, given our "views on the Quebec difficulty," and do not imagine that we could, at least not at present, contribute anything to the removal of it, by engaging further in the controversy. Should a more favorable opportunity hereafter present itself, we shall not fail to avail ourselves of it. As we now view the subject, the power of reconciliation is essentially in the hands of the Grand Lodge of England. Let that influential Body follow its own precedents, as in the case of Nova Scotia and New Brunswick (though we are not quite certain that it has yet recognized the latter), or, further back, in the recognition of the Grand Lodge of Canada itself, and we have no doubt that peace would soon follow.

ANOTHER NUT FOR THE GRAND ORIENT.

THE Administrative Council of the Swiss Grand Lodge Alpina has thus taken cognizance of the resolution adopted at the meeting of the Grand Orient of France, of July 8th, 1869 :

"Masons under obedience to the Grand Orient of France, represented by their delegates in the Convention of 1869, affirm that humanity and Masonry are outraged when difference of race, color, or religion suffices to interdict the entrance of a 'profane' into the Masonic family."

At the request of the said Assembly you have, through my illustrious Grand Master, communicated this resolution to all Masonic Grand Lodges, announcing to them that the Grand Orient of France would cease all intercourse with those who did not adhere to this principle.

For motives which our reply itself will enable you to appreciate, we have not considered it necessary to introduce your communication into the debates of our Grand Lodge, but we believe we express the sentiments of the latter in placing before you the light in which the Masons of Switzerland look upon the question which you have raised.

It seems to us necessary to separate two things which you have united — the question of principle and the question of its application.

Upon the question of principle we do not hesitate to declare ourselves fully in accord with you, not only in the name of the human and Masonic truths that you invoke, but in the name of the articles of the social compact which unite all the regular Lodges in Switzerland. Like you, we do not admit that difference of color, of race, or of religion should close to any member of the great human family the portals of the Masonic Temple, and if an official declaration of this principle is required, we shall be ready to make it without reserve.

But the resolution you have communicated is accompanied with threat of rupture with Lodges which refuse to adhere to this edict, and upon this point, with regret, we feel constrained to withhold our assent.

It seems to us, in fact, that you do not sufficiently take into account the historical circumstances which have caused or maintained in several portions of the Masonic Order traditions or usages not in accord with the principles of absolute equality that, with you we advocate. It is difficult even for a Mason to overcome certain prejudices inculcated by his education in the outer world, and to wish, at any price, to force by compulsory measures, that which should be the result of individual

conviction, seems contrary to the faith of Masonry, and the liberal spirit of our modern society. Moral conquests have never been the result of authoritative pressure, but rather of moral persuasion and the force of example.

It is because we are profoundly convinced of the wisdom of the point in view which we have taken, that we have never wished to impose a line of conduct to those of our Lodges who observed the custom of admitting to their lodges none but members of a Christian church. Experience has proved to us that we were right in depending upon the work — slow, but sure — of time ; and at the present day we do not believe that more than one of our Lodges will close its doors against an Israelitish candidate.

Our German brethren join in this view, and consider, with ourselves, that it is baneful to the peace and harmony of Masonry, which would go in advance of the times, and retard, by unseasonable measures, the progress which time, unaided, would accomplish.

To France properly belongs the duty of taking the initiative in a vindication of the grand principle of equality. On Switzerland, perhaps, who has during several generations enjoyed liberty, devolves the defence from encroachment of the sacred domain of individual liberty, and to recommend prudence and patience.

We heartily accept the first part of your resolution of July 8th, 1869, — that is to say, that which lays down the principle of absolute equality, without distinction of color, race, or religion ; but we cannot subscribe to the threatening terms of the second part, and thus associate ourselves with a measure which we should deplore, were it put into execution.

Let us work to complete the triumph of the great principles of justice and tolerance, but let us not anticipate the work of time. Truth is patient because it is eternal. Let us not hinder its onward march by our premature action, by a doubtful success, and a certain danger.

Regretting that we have been prevented from replying at an earlier date to your circular, we beg to remain, &c., in the name and by order of the "Grand Maitre Adjoint."

AIME HUBERT.

COSTUME OF THE MEDIEVAL GERMAN MASONS.

HEIDELOFF, the celebrated German architect, who has written much on the Architecture and Building Associations of the middle ages, furnishes many interesting particulars concerning the customs and usages of the

Mason-builders of that time. From the 10th to the 13th centuries, the art of architecture was confined exclusively to the Benedictine monks, to whose monasteries a large number of secular workmen were attached as lay brethren. These workmen, who were employed in the erection of religious buildings, frequently journeyed from one convent to another, as their services were required.

During these journeys they were under the lead of an experienced master and architect, and as they were all armed and travelled in numerous companies, they had little to fear from the marauding bands who infested the highways. In the center of the party was a pack-horse or mule, which carried their provisions, as also their working tools; and was under the special charge of the Oblati. The latter were youths who had been adopted in the convents; there they received instruction, and when of proper age, were admitted as members of the monastic fraternity. It was their business to wait on the Masons, fetch wood, water, stone, sand, mix the mortar, &c., and also to send the sick to the hospital.

The builders or masons were clad in short tunics of a black or dark gray woolen material, open at both sides, a gorget (mozetta), with a hood or cowl (cuculla) attached, and a leathern girdle around the loins, from which were suspended a sword, and a leather sack or satchell. They also wore a black soapulary, which while at labor was confined beneath the girdle, but when employed in religious services hung loose over the same, similar to those worn by priests or monks.

On their heads they wore a broad felt or straw hat—the latter during their journeys. Tight-fitting breeches of leather, and long leather boots completed their attire, the older and more rigidly disposed brethren wearing sandals, confined to their feet by leather thongs.

The Oblati were similarly clothed, with the exception of the mozetta and scapulary. In summer their tunics were of linen, in winter of woolen stuffs of various colors. This costume was retained for about three centuries, and until the building associations finally separated from the convents, and became exclusively secular in their organization, when it was changed from time to time, as fashion or caprice might dictate. — *Pomeroy's Democrat*.

WE are pleased to see that efforts are being made in different sections of the country for the collection of alms for the relief of the sufferers by the existing war in Europe. What is Masonry doing?

ORIGIN OF THE GRIDIRON IN MAKING FREEMASONS.

IN years gone by, say forty or more, there lived in the City of Gotham, a jolly good host, whose physical man betokened that he was no idle workman at seasons of refreshment, and his full face denoted that good humor and a relish for jokes whetted his appetite for bibbles as well as eatables.

This jolly good host was a Freemason, and his hotel was a resort for the members of the Craft to while away their leisure time, where they were received with a smiling welcome, and their indulgencies seasoned with a happy jest or some lively anecdote.

Among the members of the Lodge, to which our good host was attached, was one, a tailor by profession, who fully equalled him in pranks and jokes, and when they met, some mischief was sure to be concocted, some plan devised for merriment at some one's expense.

Among the inmates of the hotel was a very worthy young man, a mechanic employed in the neighborhood, boarding there for convenience. This young man had a desire to learn the mysteries of Freemasonry, and requested the landlord to advise him the course to pursue, to which he readily agreed, as the young man was every way worthy to become a member of the fraternity. The application was made, and everything was satisfactory.

Prior to his initiation, he concluded to make his debut in the Lodge in a new outfit, and he engaged a new suit from our jolly good tailor, to be finished on the night of his initiation. The tailor being cognizant of his customer's application to be made a Mason, and divining the purpose for which the suit of clothes was ordered, he, at the suggestion of the host, devised a plan for some sport on the occasion. The worthy host's wife, it was known, had some curious views concerning the mystic Order, and believed it was not altogether for beneficial or charitable purposes the Masons met in their Lodges.

The tailor prepared a piece of cloth, and scorched it in stripes, as if had been burnt on a gridiron; this he neatly basted on the seat of the pantaloons. The clothes arrived in due time, and soon incased the form of the candidate for initiation. He presented himself before the host before going to the Lodge, who, in the presence of his better half, appearing to admire very much the new suit; and inspecting the lower part of his coat, he remarked, "how very considerate," loud enough for his spouse to hear, and then left the house, accompanied by the candidate.

The next day the clothing was closely examined, and before the close of the week there were few of the lady acquaintances, whose husbands were known to be Masons, who did not see those pantaloons. It must not be supposed there were no secret conversations in relation to making Masons after retiring at night, between the good host and his better half. She, good soul, serious and moralizing; he, unable to contain his laughter, and striving to prevent giving offence. The circumstance gave occasion for much talk among the good wives in the neighborhood.

In due time the piece of cloth which had created no little excitement, was removed, and the young man remained in ignorance of the practical joke; the subject being of a delicate nature, could not be communicated to him by those who believed him to have been a victim to some cruel ceremony.

It was this circumstance which gave such extensive currency to the belief, that a gridiron was a necessary implement in Masonic initiation. —Noel.

Obituary.

Ahasuerus Council of Select and Royal Masters, }
Lowell, October 10, 1870.

Whereas it hath pleased the Supreme Architect of the Universe to remove from our midst Comp. ISAAC HOSMER, therefore,

Resolved—That in the sudden death of Comp. Hosmer we acknowledge the admonition of Divine Providence, that in the midst of life we are in death.

Resolved—That in the life of Comp. Hosmer we have exemplified the character of an honest and upright man, a kind and affectionate husband and parent, and a firm and unflinching Mason, who, having wrought his full time in the quarries, has been called to his final rest.

Resolved—That we deeply sympathize with the afflicted family in their bereavement.

Resolved—That these resolutions be spread upon the records, and that the succeeding page be dedicated to the memory of our deceased Companion.

Resolved—That a copy of these resolutions be sent to the family of our deceased Companion; also to the *Masonic Magazine* for publication.

Committee, { JOSEPH BEDLOE,
WM. NORTH,
WM. F. SALMON.

COMPLIMENTARY.

Our new publishers think they have a right to demand the republication of the following complimentary notice of the Magazine and its editor, from the Philadelphia *Keystone*, one of the best of our Masonic exchanges—and there is so much heart and kind feeling in it, that though it severely tries our modesty, we do not feel at liberty to refuse them. We avail ourselves of the occasion, however, to tender our acknowledgments to our respected contemporary:—

"THE FREEMASONS' MONTHLY MAGAZINE. — This is a fitting occasion for us to offer to our most esteemed and respected W. Brother Charles W. Moore, Editor of Freemasons' Monthly Magazine, our congratulations at the success which has attended his long and valuable Masonic labors. In many capacities he has worked for the Craft, and in all with an ability and industry and self devotion to duty that demand the sincere acknowledgment of the Craft. The Magazine of which he is Editor, closes its 29th volume, as the October number shows. It has grown to be a light to the Fraternity, throughout the United States and in England. It is welcome to every brother of the Masonic Press, for in it each is sure to find sound conservative Masonic teachings. Our hope and our prayer is, that our worshipful Brother may yet long continue to reap the reward which is justly due to one, who has so long and so faithfully served the great interests of Freemasonry. We heartily recommend the Magazine to all Masons who desire a most agreeable and instructive Masonic paper. The only motive for these lines is found in our regard for our venerable brother, and kind appreciation of his labors for the good of Masonry."

Now that our hand is in (and as we are starting off on a new volume) we may as well keep it a-going. The following is from the Masonic department of Pomeroy's *Democrat*, New York, under the editorial management of our talented friend and brother F. G. Tisdall, to whom we are under obligations for many similar courtesies:—

"THE FREEMASONS' MONTHLY MAGAZINE, BOSTON. — This, the oldest, as it is without question the best, of the Masonic monthly magazines published in this or any other country, which has always advocated the teachings of the Masonic Society in their purity; which has ever been the opponent of Masonic speculators and teachers of false doctrines, has, with the October number, closed its twenty-ninth volume, and that number shows that increasing years has only brought with them an increase in the art of teaching our great truths. With the November number will commence the volume for the thirtieth year, and we shall do for our beloved Bro. C. W. Moore, the editor from the commencement, that which he would not do for himself, call on our enlightened fraternity to send in their subscriptions, \$2.50 per annum, and our word for it, they will never regret doing so."

The Putney (Vt.) *Bulletin* says:—

"Every Mason should subscribe for the *Freemason's Monthly*, a magazine for the craft, published by Charles W. Moore, Boston, Mass. We know what we affirm when we say, that it is invaluable as a masonic publication. Terms \$2.50 per year.

THE *Freemason's Magazine*, published by Chas. W. Moore, Boston, is one of the best journals of its kind we have seen. Every Freemason ought to have it. Price, \$2.50 per year. — *Lynchburg Virginia Press*.

NOTICE.—This Magazine will, hereafter, be published by Messrs. ARTHUR W. LOCKE & CO., at 120 Milk Street, who will attend to its business management, and whose receipts for payments on account of the same, will be valid. Its editorial management will remain as heretofore. Brethren whose subscriptions remain unpaid, will greatly oblige us by transmitting the amount of their indebtedness without further delay.

The editor may be found as usual at the Masonic Temple between the hours of 10 A.M. and half-past 12 P.M.

WANTED.—The January, 1870, number of this Magazine, being No. 3 of Vol. 29. Any brother having a copy of this number for which he has no further use, will confer an especial favor by forwarding it to this office, and if a subscriber, the value of it will be credited to his account.

THE MEMORIAL.—The Philadelphia *Key stone* says of the *Centennial Memorial* of St. Andrew's Lodge, that it "is printed on the finest paper, and prepared generally in the highest style of art. The engravings of the old and present Masonic Temple in Boston are beautiful. We have never before seen so admirable and exhaustive a history of any Lodge of Freemasons."

Pomeroy's *Democrat*, New York, speaks of the work in the following complimentary terms:—We cannot express by words the depth of our obligation for the receipt of a copy of the *Centennial Memorial* of the Lodge of St. Andrew, Boston, Mass, than which we never saw a work more exquisitely and tastefully got up in all that tends to make a book valuable—typography, illustrations, paper, binding, and matter. * * * It is a gem of rarest value, and reflects credit and honor on every brother engaged in its production.

OFFICERS of CHARLES W. MOORE Lodge, Fitchburg, installed, Monday evening, 11th October:—Moses Grant Lyon, W.M.; Thos. White Davis, S.W.; Merrill Carlton, J.W.; C. J. Delahanty, Treasurer; Henry Allison, Secretary; Wm. E. Wallace, S.D.; Aaron F. Whitney, J.D.; L. B. Jaquilt, Chaplain; F. J. Nichols, S.S.; C. C. Walker, J. S.; M. M. Cushing, M.; B. W. Mackay, I.C.; Joseph Pierce, Tyler.

GIVE THE FULL NAME.—We are pleased to see that the movement is assuming a practical shape, requiring the Secretaries of all Masonic bodies, to record the full names of candidates for initiation or membership, and

abolishing the loose practice of recording only the initials of the given name or names. As the records of our lodges have heretofore been kept, in this particular, it is often found exceedingly difficult, and frequently impossible, to identify the person meant. A proper conformity to this suggestion, while it would give the Secretaries no additional trouble, might prove of the highest importance in future references to the records, especially in historical investigations.

"FREEMASONRY IN AMERICA."—We give in another place an interesting article under this heading from the London *Freemason*, to which the attention of the reader is invited, and we avail ourselves of the opportunity to recommend the *Freemason* to those of our American readers, who may desire to avail themselves of such a publication. It is conducted with distinguished ability, and, undoubtedly, holds the foremost rank among the foreign periodicals devoted to the interests of Masonry. It is published weekly by Bro. Geo. Kenning, Little Britain, London.

THE *Gavel*, published at Orillia, under the editorial management of Bro. Robt. Ramsay, and the *Freemason's Journal* at Montreal, by Bro. Thomas Parsons, have been united, and will, hereafter, be continued at the former place, under the title of "The *Gavel* and *Freemason's Journal*," Bros. Ramsey and Parsons retaining their editorial relations to it. It is a well conducted publication, and has our best wishes for its future success.

PETERS' MUSICAL MONTHLY for October contains the following choice collection of Music, printed from full-size music plates:—Truly Yours—Song and Chorus by Hays. Papa, come help Me across the Dark River—Song and Chorus by Persley. The World is full of Beauty, when the Heart is full of Love—Song by Von Smit. Eyes of Loving, Laughing Blue—Song and Chorus by Philip Phillips. We won't leave the Farm—Song and Chorus by Persley. Cast thy Burden upon the Lord—Quartet. Jesus and the Children—Quartet. Speak the Truth—Quartet. Halte Militaire, or Camp Polka. Falling Leave Polka. Christine Nilsson's favorite Schottische—and Floating Valse Sentimental.—This Magazine is invaluable to all lovers of Music, any single piece of the above being worth as much as is asked for the entire lot. It is published monthly by J. L. Peters, Broadway, New York, at \$3 per year.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. XXX.]

DECEMBER 1, 1870.

[No. 2.

OFFICIAL SUBORDINATION.

THE GRAND ENCAMPMENT OF THE UNITED STATES AND ITS RELATIONS TO STATE GRAND COMMANDERIES.

NOTHING can be more important to the permanency of institutions designed to promote and elevate society, than a clear idea of the philosophy of subordination. The relations of purpose and absolute action, and of dependence, are infinite in their variety, and vital in their necessity. It is with institutions as with individuals,—each has its centre, its positive and relative duties. As these are observed or violated, failure or success follows.

In no institution are these truths more fully demonstrated than in the Masonic. From the lowest to the highest,—and these terms are not employed to indicate invidious distinctions,—the great beauty of the Order is its progressive harmony. By progressive harmony, we mean that natural gradation of duty in which are classified and defined the obligations and courtesies of life, in connection with virtue and personal honor. An institution so extended, and so happily adapted to the peculiar wants, tastes and conditions of men, must be subdivided in its organizations; and these organizations make distinct parts of the great whole. Each part must be complete in itself, and the great whole cemented together by common interests, in which all are directly concerned, but which no one is competent to control. Each has its Constitution and By-Laws. These are necessary for completeness and efficiency—each having its subordinating-chain,

connecting itself with all the others. Each is supreme in its own circle, and has a controlling voice in the delegated authority, which becomes, by common consent, a supreme power, with special functions to unite and harmonize the parts, and to make them one in purpose and action. The completeness of the parts secures the completeness of the whole.

These principles are fundamental, and provide a natural basis for associations of all classes, whether of a scientific, social, moral, political or religious nature. The philosophy is to be found in the nature of things. Any departure from it embarrasses action and prevents successful co-operation.

We have been led to make these preliminary remarks, with a view briefly to consider the existing relations between the Grand Commanderies of Knights Templars in the different States, and "The Grand Encampment of Knights Templars for the United States." And practically to illustrate our views, we extract the 3d Sec. of the 1st Art. of the Constitution of the Grand Encampment of Massachusetts and Rhode Island, as follows:—

"*Powers.*—Sec. 3, Art. 1.—In it (the Grand Commandery) alone is vested the right and duty, which it cannot delegate, to superintend and govern all Commanderies of Knights Templars, and the Appendant Orders, within this jurisdiction.

"It has exclusive power to grant Dispensations and Warrants for forming and opening Commanderies of the Orders, and to extend or revoke the same.

"It enacts statutes and issues edicts, and amends and repeals the same.

"It censures, suspends, and erases Councils and Commanderies, and holds any of their members amenable for any violation or neglect of its statutes and edicts.

"It has supreme authority, throughout the jurisdiction, in all matters pertaining to Templar Masonry, subject only to the ancient landmarks of the Order, and the Grand Encampment of the United States."

This Section explicitly defines the duties of the Grand Commandery, and the forms necessary for their execution, within the limits of its jurisdiction. But beyond this defined jurisdiction, there is a superior power recognized, — superior, because the Grand Commanderies of all the States united to create it, — a delegated and specific authority for purposes of common convenience and general consistency; but in no way conflicting with their reserved supremacy or obligations of duty. The ancient landmarks of the Order admit of no change; and they constitute a STANDARD OF PRINCIPLE which is above conven-

tional control. Both State and United States organizations are alike subject to its rule.

All questions arising from the doubtful proceedings of any Grand Commandery, are properly referred to the "Grand Encampment of the United States." These questions belong alike to all the Grand Commanderies, and they are therefore discussed by the chief-head; which was especially organized and invested with adjudicating powers. The head-body, however, cannot assume to exercise the powers of its subordinates, any more than the subordinates can lawfully assume to control the prerogatives of the supreme head. There is really a mutual subordination, defined and limited within their respective jurisdictions. In Sec. IV. of the Constitution of the Grand Encampment of the United States (defining the powers of State Grand Commanderies), there is a concluding clause, which reads thus: "And finally, to consider and do all matters and things appertaining to the good, well-being, and perpetuation of Templar-Masonry, but always subordinate to the Grand Encampment of the United States."

As to the proper interpretation of this clause there has been some diversity of opinion; but it clearly does not authorize or imply a supervisory authority, incompatible with the reserved supremacy of each and every State Grand Commandery. It rather implies a duty of proposing or suggesting matters for the consideration and action of the Grand Commanderies, and a right of determining all proper questions of appeal from them, as its subordinates. As has been already said, a proper subordination is mutual, the superior relation being one of terms, rather than one of principle: of convenience, rather than one of control. Differences of opinion, when left to engender prejudices in the institution where they originate, by unsuccessful discussion, are more wisely decided when removed to a competent and brotherly Council. These differences are classified; and when of a limited or personal nature, they are within the jurisdiction of the State Grand Commandery where they originate, *and the decision of that Body is final*; but when they involve principles which are common to all, and vital to the Order, then the chief-head, in which all have a voice, becomes the SUPREME ARBITER.

The corollary is, that each State Grand Commandery possesses and enjoys exclusive authority and jurisdiction, *without appeal*, in the government of its subordinates within its assigned limits; while, on the other hand, it owes allegiance and subordination to the Constitution and lawful enactments of the Grand Encampment of the United

States, in all matters and things, not inconsistent with its local sovereignty.

There is another provision or section of the Constitution of the Grand Encampment of the United States, which, though having no necessary connection with the foregoing, has, in its practical working, so important a bearing on the general question of the reserved powers of the State Grand Commanderies, that a brief reference to it here may not be out of place. This provision is contained in the 3d Section of the 4th Art. of the Constitution, and is in the following words :

“Amendments.—The Grand Encampment shall be competent, upon the concurrence of three-fourths of its members present, at any stated meeting, to revise, amend, and alter this Constitution : provided one day’s notice of such motion to amend be given, and a particular time be set to take the vote thereon.

“In all other cases, any proposed amendment shall lay over until the next stated meeting of the Grand Encampment, when a concurring vote of two-thirds shall be necessary to adopt such alteration, amendment or revision.”

The objection to this section is, that it destroys the fixedness and reliability of the Constitution, as the organic law of the body, and reduces it to the condition of a code of rules, which may be amended or changed at any session thereof, without the previous knowledge or consent of the State Grand Commanderies, whose interests may be seriously affected by it ; except through its delegates, who are called upon to act without instruction or knowledge of the wishes of their constituents. This Constitution is in the nature of a compact, or agreement, between the parties to it, for the mutual benefit of both. It is the fixed organic law of the whole Order, and no more belongs to the Supreme Body than it belongs to its subordinate constituents, without whose consent the former could not exist. It was a disregard of this plain and equitable principle that occasioned the serious difficulties growing out of the adoption of the new Constitution at Hartford, in 1856. So serious indeed was this difficulty, that it threatened the unity, if not the existence of the Supreme Body. The Grand Commandery of Ohio peremptorily revoked its allegiance, and others threatened to do so. Nothing saved the Order from a wide-spread disruption, but the firmness of its intelligent Grand Master. The controversy, through his energetic influence was, however, softened, and the threatened consequences finally averted, by a compromise with the Grand Commandery of Ohio, in which it was agreed, “That

no change in the Constitution of the Grand Encampment of the United States, interfering with the powers of the State Grand Encampments or Commanderies, or adding to the powers of the national Grand Body, ought to be made, *until such change shall have been approved by a majority of the State Grand Bodies.*”

This was generally accepted by the dissentient Commanderies, not as entirely satisfactory, but as the best that could be done under the existing circumstances. And the understanding then was, not alone of Ohio, but of the jurisdictions generally, that this condition, forming the basis of the compromise, was to be accepted by the Grand Encampment of the United States, as a part of its organic law. This condition has never been fulfilled ; and though there may not have since arisen any occasion for its enforcement, yet it is of so much importance, as a conservative regulation, and so well calculated to allay any existing uneasiness in the State Grand Commanderies, which are ever sensitively jealous of their local rights and prerogatives, that it is to be hoped it will receive the attention of the Grand Encampment at its next ensuing tri-ennial meeting. This provision in its proper place, and the plain guaranties of local sovereignty, contained in the Constitution of that body, must, we think, be received as affording all the security against any interference with their reserved rights and powers which the Grand Commanderies can reasonably demand.

We take occasion here to add that the Constitution of the Grand Encampment is not well drawn, and should be taken into a new draft. There is a want of system in its arrangement and a preciseness and clearness in its language, which are liable to lead to misinterpretation and consequent embarrassment.

GRAND LODGE OF QUEBEC.

THIS Grand Body held its first annual communication at the Masonic Chambers in Montreal, on Wednesday the 19th of October. The Body was opened in ample form by the M. W. Bro. J. H. Graham, L.L.D., Grand Master, assisted by his Officers. The hall was crowded with visitors and representatives from twenty-nine Lodges in the district, and of the Grand Lodges of Texas, New Hampshire, Maine, and the District of Columbia.

The session was opened by the Grand Master in an able, elaborate

and interesting address, in which he reviewed the present condition of the Craft within his immediate jurisdiction, and the status of the unfortunate controversy pending between it and the Grand Lodge of Canada, Ontario. He entered largely into the details, and defended with signal ability the course pursued, and the position occupied by the Grand Body over which he presides, and which has been recognized by nine of the Grand Lodges in the United States, and by that of Nova Scotia.

By the Address it appears that there are three English and one Scotch Lodge, which have given in their adhesion to the new body, while there are three other foreign Lodges, two holding under the Grand Lodge of England, and one under the Grand Lodge of Scotland, which have not yet done so, though the Grand Master hopes that they will soon follow the example of their associates. Besides these, there are in the District, eleven Lodges recognizing the authority of the Grand Lodge of Canada.

Having concluded his review, the Grand Master refers to the previous action of the Grand Lodge, and says, —

“Having duly confirmed the minutes of the Convention of Lodges that formed this, the Grand Lodge of Quebec, and having solemnly ratified and adopted all acts and proceedings had at its organization, it is now fitting and desirable, and in accordance with the general custom of the Craft under similar circumstances, that this Grand Lodge declare its sovereign independence, and its right to undivided supremacy, and exclusive Masonic jurisdiction within the Province of Quebec.”

Such a declaration was probably adopted by the Grand Lodge, though it does not appear in the sketch of the proceedings before us.

Before concluding his Address, our Brother makes reference to the war in Europe, and the terrible sufferings of the poor growing out of it, and appeals to the sympathy of the Brethren, and expresses the hope that his Grand Lodge “will cheerfully follow the noble example of the Grand Lodge of England, in contributing according to its ability,” to their relief. He also recommends that immediate steps be taken for the erection of a Masonic Temple in the city of Montreal, “which will be worthy of the metropolis of the Dominion, and of the Grand Lodge,” and concludes as follows :—

“With thirty (or thirty-one) prosperous lodges on our registry, and with every prospect of continued healthy increase, with prudence, zeal, and the spirit of sacrifice among our members — with peace, concord, and unanimity of purpose at home, and receiving constantly such kindly, fraternal proof of consideration, recognition, and support from distinguished brethren, and from sister Grand Lodges abroad, it well becomes us thankfully and gratefully to rejoice in such prosperity; and cannot be

otherwise than that every true Masonic heart is gladdened to learn of the wondrous advancement of our fraternity everywhere throughout the civilized world, and that multitudes of every clime, kindred, and tongue are crowding our temple gates, and that our brethren everywhere are earnestly engaged in the prosecution of our grand design of honoring God, and promoting peace, union, prosperity, and good will among men, as “all true Masons have done, from the beginning of the world, and will do to the end of time.” And now, brethren, in closing, let me assure you that, while I have not been unmindful of the distinguished honor which you conferred upon me by electing me the first Grand Master of the Grand Lodge of Quebec, contrary, as most of you are aware, to my proposals relative thereto, I have to regret that the arduous duties of my profession have left me but little time to perform satisfactorily to myself the important duties of this office, especially in such a crisis as we have unnecessarily been called upon to pass through; and whatever mistakes may have been made, they are but renewed illustrations of the old, old truth, that “to err is human,” and, whatever have been our successes, let them all be ascribed to Him by whom “kings reign, and princes decree justice;” and while, with renewed vigor and unswerving fidelity, we carry onward and upward to completion this our grand Masonic edifice, till the cope stone shall have been placed amidst shouts of universal rejoicing — let us all faithfully execute the grand designs drawn by the Almighty Hand upon the trestle board of our existence, and delineated for our guidance in the volume of the Sacred Law, so that at last our work may be found worthy the acceptance of the Grand Master above, the Great Architect and Supreme Ruler of the universe — Amen, and Amen.”

After the closing of the Grand Lodge, the Brethren, to the number of one hundred and twenty, partook of a complimentary dinner at the “Carleton House.”

The *Montreal Daily News*, in noticing the meeting of the Grand Lodge, expresses the opinion, that “there can now be no doubt that the Grand Lodge of Quebec will be fully recognized in any magisterial act. Whatever may be thought of the wisdom and expediency of separate provincial legislatures, the arguments are equally applicable to Grand Lodges of Freemasons.”

GRAND LODGE OF ILLINOIS.

THIS Grand Body held its annual communication for the current year, at Chicago, on the 4th of October last. There were five hundred and twenty-six Lodges, represented by 371 Masters, 106 Senior Wardens, 57 Junior Wardens, and 125 Proxies. After the transaction of the usual preliminary business, M. W. Grand Master, Br. H. G. Reynolds delivered his annual Address, which was of course a very able and in-

teresting one ; the whole of which, however, has not reached us. From this we extract as follows : —

“Permit me to say that Masonry is no hiding-place for criminals or shelter for crime. If a Mason should be a good man and true, and should strictly obey the moral law, then we have no room in our lodges for criminals and deliberate violators of the laws of the land, nor have we any use for lodges which harbor offenders against the peace and security of society. The idea that a Mason is to shield a brother guilty of crime, or screen him from just punishment, is a portion of the anti-Masonic code, and is in no sense justified by any Masonic teachings or practice.

DECISIONS.

THE right to visit is not absolute, but conditional. The right to ask implies the power to deny, and the power to deny rests with any member of the Lodge, and must be respected.

The officers of a lodge named in a charter hold their positions after installation, until the time set for elections in the by-laws, when an election should be held, even if it should occur on the next day after their installation.

A brother wishing to visit a lodge must first satisfy himself of its legality by inspection of the charter and the usual test ; the Master of the lodge must then require proof in the usual way that the brother is a just and upright Mason.

The test should precede all examinations ; two brethren may examine each other for their mutual satisfaction, but they cannot vouch for each other upon such an examination : the only cases where vouchers are permitted are where the brethren have sat in lodge together, or where a satisfactory examination has been had by authority of the M. W.

GRAND LODGE OF QUEBEC.

AFTER a clear and concise sketch of this notable controversy, our distinguished Brother, in the exercise of his usual good sense, says : —

“Notwithstanding the most strenuous exertions by M. W. Bro. William Mercer Wilson, the first Grand Master of Canada, and the powerful co-operation of several eminent Masons, the Grand Lodge of Canada has refused all compromise, and nothing now is left but to recognize the Grand Lodge of Quebec. It is certain that the formation of the Grand Lodge of Quebec is no more schismatic or rebellious than was the formation of the Grand Lodge of Canada. This Grand Lodge unhesitatingly recognized the latter ; the former has been recognized by several Grand Lodges, and I think the matter may as well be set at rest by a general recognition of the Grand Lodge of Quebec.”

CONDITION OF MASONRY IN THE STATE.

WITH the charters which will be granted this session, this Grand Lodge will have nearly 650 chartered lodges, and something over 36,000 affiliated Master Masons. The increase has not been as great as in former years. This is to be ascribed to the scarcity of money, emigration westward, and a closer watchfulness over the ballot box. It would naturally be inferred that the frenzy of anti-Masonry would debar many from seeking admission, but it is a singular fact that in the region where anti-Masonry is the most furious, the average of initiations is equal to any other portion of the State.

CONCLUSION.

OUR Brother concludes his exceedingly interesting address in the following beautiful and touching words : —

“In April, 1837, at Montpelier, Vt., I bid adieu to father and mother for the last time on earth ; exchanged farewells with brothers and sisters, among whom was the youngest child — a lad nine years old. The father had suffered at the hands of anti-Masons as few men suffered. The eldest son — myself — came by stage and boat to Detroit, and thence to Rock Island on foot and alone. Upon reaching the verge of the bluff overlooking Rock Island, Fort Armstrong, Davenport, the town of Rock Island, the Mississippi and the mouth of Rock River, as the sun was declining in the West, a scene of beauty and grandeur burst upon my vision such as I had never witnessed before. Two other brothers with myself, became Masons in this State, but the parents having passed away, the younger lad, grown to man's estate, went to California, and from thence to Virginia City, amid the Sierras of Nevada, where he, too, became a Mason, married, and in a few years sickened, and though kindly cared for by stranger Masons, closed his eyes upon the scenes of earth in September, 1868. In July last, the body was brought to Rock Island, and on that same bluff not far from where I stood in 1837, four brothers — three of us Freemasons — looked again upon the well-preserved features of the lad I had left in 1837, with his emblems of Masonry resting upon his bosom. There we buried him. In that hour where was ambition ? Where was wealth, or the pleasures of this world ? In the midst of the sorrow and weeping, I felt in my soul to declare, “O, Lord, in the midst of life we are in death ; have compassion upon the children of thy creation, and administer them comfort in the time of trouble.”

“My brethren : I have again brought back the gavel you placed in my hands one year since. I have tried to use it in such a way as to promote harmony and goodwill, morality, culture, and elevation of character. It is now yours. And it will ever be my prayer, that the God of Abraham, Isaac, and Jacob, may be your God, your Father, and your trust. For all your forbearance with my faults, for all the honors you have conferred on me, I feel profoundly grateful. I have been honored far beyond my ability or deserts, but in every position in which I have been placed, I have tried to give you honest service, and wherein I have failed it has never been for want of good intention. May good order, unity and courtesy, govern your deliberations,

and may the Grand Architect of the Universe crown your labors with abundant success.

We have not space for any notice of the proceedings, other than the following:—

RECOGNITION OF THE GRAND LODGE OF QUEBEC.

"*Resolved*, That this Grand Lodge recognizes the Grand Lodge of Quebec, as a regular Grand Lodge, and extends its Masonic welcome to said Grand Lodge as one proper to take a place among the regular Grand Lodges of the Masonic world."

DEDICATION AT SOUTHBRIDGE.

THE new Masonic Hall of QUINNEBAUG LODGE, at Southbridge, was solemnly dedicated, with the usual ceremonies, to the purposes of Freemasonry, on Thursday, the 3d of November, ult., at which time its officers for the current year were also installed into their respective places. Both ceremonies were performed by P. G. M. Hon. Charles C. Dame, assisted by a delegation from the Grand Lodge; the former in the afternoon of the day, in the presence of the members of the Lodge and visiting brethren from the neighboring towns. The Installation ceremonies were public, and were witnessed by the ladies of the brethren and other invited guests. The Hall and ante-rooms were filled to their greatest capacity, and we have rarely seen a more intelligent and agreeable assemblage of ladies and gentlemen on any similar occasion. The ceremonies were well conducted, and the charges given in a clear, solemn and impressive manner, and were listened to by all present with evident manifestations of interest and pleasure.

The apartments occupy an entire floor or *plat* of a large and handsome brick building, and consist of a Lodge room of sufficient capacity for the purposes for which it is to be used, a neat and convenient preparation room, a large and commodious reception room, a kitchen, and banqueting hall of sufficient size to seat three or four hundred persons at the tables. This hall we understand, it is proposed to use as a Chapter room, whenever hereafter it may be deemed expedient to organize such a body in the town. The principal hall is richly and neatly furnished, the furniture being of black walnut, suitably covered with *rep.* The carpet, which was manufactured for the purpose, is of a superior quality of three-ply, and is covered with Masonic emblems. Taken as a whole, including the size and arrangement of the rooms, their adaptation to the business of the Lodge, the quality of the furnish-

ing, &c., the entire *ensemble* leaves little or nothing further to be desired.

The Lodge was constituted in 1860, with thirteen members. It now has upon its roll *one hundred members*, comprising a large proportion of the most intelligent, active and wealthy men of the beautiful village in which it is located. It is ably officered, and justly ranks among the best lodges in the jurisdiction.

At the conclusion of the ceremonies, the company, numbering some one hundred and fifty or more ladies and gentlemen, were conducted to the banqueting hall, where the tables were spread with a bountiful and well served supper, and where a couple of hours were spent in a social and agreeable way. The more intellectual part of the ceremonies here, was opened by W. Bro. Chester Dresser, the first master of the Lodge, in an interesting narrative of the circumstances attending the recovery of the Charter of the *old* Doric Lodge (which went out of existence in the earlier days of the anti-Masonic excitement in 1828), and the substitution of the present Lodge. Other speeches followed; at the close of which the company separated.

It affords us pleasure to add that the delegation from the Grand Lodge was received in the kindest manner, and that every provision for their comfort and enjoyment, while in the town, was extended to them by the brethren of the Lodge.

The Officers of the Lodge are as follows:—

P. T. Litchfield, Worshipful Master; Robert Herren, Senior Warden; W. A. H. Grant, Junior Warden; Andrew Hall, Treasurer; T. Cocroft, Secretary; G. F. Wall, Senior Deacon; J. M. Olney, Junior Deacon; Rev. F. C. Flint, Chaplain; Pliny M. Clarke, Senior Steward; James White, Junior Steward; Daniel Walker, Marshal; Christopher Abbott, Tyler.

THE PRINCE OF WALES.

THE inauguration of H. R. H. the Prince of Wales, and heir apparent to the throne of England, as Patron of the Scottish Freemasons, took place at a special communication of the Grand Lodge of Scotland, at Edinburgh, on the 13th of October last. It was an imposing occasion and came off in the presence of a full board of Grand Officers and a long list of distinguished brethren. The ceremony was performed by Lord Dalhousie, the Grand Master. His Royal Highness having been introduced, descended from the dais, and standing with Brothers Whyte

Melville on his right, and Lord Rosslyn on his left, took the official obligation in the usual form. He was then invested by the Grand Master with the Jewel of his office, and having resumed his place on the dais, received the Masonic salute. The Grand Master then made the following

ADDRESS.

Most Illustrious Sir and Brother:—

The Grand Lodge of Scotland through the unworthy hands of me as their Grand Master, have now obligated you as the Patron, not only of Masonry in Scotland, but of Scottish Masons throughout the world. In the name of that ancient and distinguished body, I have to thank your Royal Highness for the honor you have done us. The office of Patron is the highest honor which we have it in our power to offer to a brother, and as your Royal Highness is aware, it has already been held by your Royal Highness's illustrious predecessors, George IV. and William IV. That office, Royal Sir, has now descended upon you, and it is not only my own earnest wish, but it is the prayer of every good Mason here and throughout the bounds of Scotland, that you may be long spared to fill the high position in which this day we have installed you, and that when in the course of events you shall come to occupy the same high station in this country as your predecessors in this office have occupied, we may hail in the Grand Lodge of Scotland another Sovereign of the country as Patron of our Craft. Permit me, most Royal Patron, to tender you, on the part of the Grand Lodge and of the Masons of Scotland, the right hand of fellowship.

To the above H. R. H. made the following

REPLY.

*Most Worshipful Grand Master, Deputy Grand Master,
Senior and Junior Wardens, and Brethren:—*

I cannot tell you how deeply the ceremony of to-day has touched me, how thankful I am to you for the great honor you have conferred on me in making me the Patron of the Craft in Scotland, and how deeply touched I have been by the excessively kind manner in which your Most Worshipful Grand Master has addressed me. Brethren, I have not long been a member of the Craft; still I hope that I may be considered a worthy member of it. If so, you may be all convinced that I shall always and on every occasion endeavor to do my utmost to fulfil such duties as may be imposed upon me as a brother Mason. Allow me once more to thank you for the honor you have conferred upon me—an honor which I shall never forget. I assure you, brethren, I felt it a high honor when I was last year made a Past Grand Master of the Freemasons of England. Now an additional honor has, I consider, been conferred upon me, an honor which alone was wanting to complete my satisfaction as a member of the Craft, and that is the honor of being Patron of this Illustrious Order in Scotland.

At the conclusion of these ceremonies H. R. H. was waited upon by a deputation from Mary's Chapel Lodge, for the purpose of affiliating him as a member of that ancient organization, which service was

performed by the Master of the Lodge, with the usual ceremonies, in the presence of a large assemblage of brethren. In the course of his address, the Master called the Prince's attention to the oldest minute-book, which His Royal Highness examined with great care. Among other names singled out for special notice, were those of Thomas Boswell of Auchinleck, who was a member of the lodge in 1600; of Lord Alexander, eldest son of the Earl of Stirling, celebrated as the founder of colonies in Nova Scotia and Canada; of the Right Hon. Alexander Hamilton, General of Artillery in the Covenanting army of Scotland in 1640; of the Right Hon. Sir Robert Murray, founder and first president of the Royal Society of Edinburgh, and the friend of Charles I., who was initiated into the Lodge of Newcastle while the Scottish army was lying there in 1641; and of the first Earl of Marchmont, Lord Chancellor of Scotland.

GRAND LODGE OF NEW BRUNSWICK.

This Grand Body held its third annual communication at St. Johns, on the 20th October last. There was a very general attendance of members, and much local business was transacted. The G. Master in his annual address, said that there was great cause for congratulation that so much harmony and prosperity existed throughout the jurisdiction; also that the Grand Lodge of New Brunswick was, with one exception, now in fraternal relations with all parts of the Masonic world. It gave him great pleasure to be able to state, that since the Annual Communication the parent Grand Lodges of England and Ireland had formally acknowledged the Grand Lodge of New Brunswick, thus approving of the course adopted by the Fraternity in the Province in its erection.

Past Grand Master R. W. Brother R. T. Clinch presented his credentials as a representative of the Grand Lodge of England, and was received in the usual official manner, and the brethren testified their personal gratification at his appointment by long and hearty applause.

The following brethren were elected and installed as Grand Officers for the present year:—

M. W. William Welderburn, Grand Master; R. W. John V. Bliss, Deputy Grand Master; R. W. Bliss Botsford, Senior Grand Warden; R. W. Wm. F. Dibble, Junior Grand Warden; V. W. Rev. Wm. Donald, D. D., Grand Chaplain; V. W. Wm. H. A. Keans, Grand Treasurer; V. W. Wm. F. Bunting, Grand Secretary.

VISIT OF KNIGHTS TEMPLARS TO EUROPE.

WE cut the following from the Springfield (Mass.) *Union* of the 11th, ulto. : —

Commander S. B. Spooner, of Springfield Commandery Knights Templars, has received an invitation to take a tour to Europe with Alleghany Commandery 53, of Alleghany, Penn., who purpose to leave New York early in June and remain abroad until September. They are to visit the British Isles, Belgium, Germany, Switzerland and Italy, and the battle-fields of the present war. The whole is the most extensive and complete planned excursion of Knights on record.

Such an excursion will undoubtedly be a pleasant and interesting one to the parties engaged in it; but the idea of going to Europe, and especially to the Continent, as a Commandery of Knights Templars, is a novel one; and it is doubtful if the expectations of the party will be realized. Masonic Templarism in Europe, is not, like craft masonry, or many of the degrees of the Scottish rite, a universal order. Encampments of Knights Templars will be met with in England, and the modes of recognition, though different, will probably be found to be sufficiently identical with those in this country, to insure the recognition and fraternal reception of the visitors. In Scotland two orders of the Temple will be found, — one having Craft Masonry for its basis, and the other ignoring all Masonic dependency. We are not precisely informed as to the present relations of these two parties; but a few years ago, the latter was under the government of the Grand Conclave of Scotland, with the Masonic Grand Master at its head, and received the encouragement and support of many of the most distinguished Masons of the country. The separation was the occasion of much uneasiness among the brethren at the time of its inauguration, and the practice of admitting to its Rites other than masons, may have since been modified or discontinued.

With the other branch of the Order, which, however, is not very extensive, the visitors will undoubtedly find means of affiliation. In Ireland the condition of the Order is about the same as in England, and they may reasonably hope for a cordial reception there. Should their Templarism, in any case, fail them, they may rely with confidence on their Masonry for a fraternal welcome in all these countries.

On the Continent, another condition of things exists, and before crossing the channel, they might as well pack up their swords and chapeaux

and put their Templar-ritual under seal, for neither will be of any use to them, either in Belgium, Germany, Switzerland, or Italy; though while in the capital of the latter, they might, as a special favor, pay their respects, in full costume, to his holiness the Pope at the Vatican, should the ex-potentate at the time of their arrival be privileged with a residence at that ancient seat of his temporal and spiritual tyranny! We suppose, however, that our Alleghany brethren, before leaving home, — if indeed they should on mature consideration finally conclude to embark on an excursion so uncertain in its results, — will inform themselves as to the chances of success and the embarrassments they may reasonably expect to be called to encounter.

GRAND LODGE OF MISSOURI.

THE *Freemason*, published at St. Louis by our R. W. Bro. Gouley, Grand Secretary, for November, comes to us in a new and attractive dress, in evidence of the deserved prosperity to which it has attained. It also brings us a brief synopsis of the proceedings of the Grand bodies of Missouri, at St. Louis, in October.

The Grand Lodge met on the 10th, when the Grand Master delivered his annual address, which Bro. Gouley says, "was one of the most practical business documents ever delivered in Grand Lodge, and gave universal satisfaction." Two hundred and thirty-seven Lodges were represented. It was the semi-centennial session of the Grand Lodge, and the only living Mason who helped to form the Body, is the R. W. Bro. John D. Daggett, who was initiated in Missouri Lodge No. 1, in 1818.

The principal business before the Grand Lodge was in relation to the Masonic Hall Association, but the details given are not sufficient to enable us to form any definite opinion on the subject; and if they were, the matter is wholly of a local character, which the brethren of Missouri are capable of managing for themselves, without foreign advice or intermeddling.

The Masonic College property has been received back from the State by the Grand Lodge, and is now offered to any responsible parties who will give satisfactory guarantees to use it as a first class academy.

The Committee on jurisdiction, to whom the Grand Master's address was referred, decided that permission given by the initiating Lodge to

another Lodge to confer the second and third degrees on a candidate, carries with it entire jurisdiction and control over the party, and cannot be reclaimed by the first Lodge.

The committee are of opinion that "according to ancient usage, it is the duty of the Wardens to prefer charges for unmasonic conduct." We wish they had told us where the ancient usage is to be found. The charges should be preferred by the aggrieved party, or by some member of the Lodge before which they are to be tried.

The Grand Lodge unanimously adopted a report declining to recognize the Grand Lodge of Quebec.

M. W. Bro. T. E. Garrett of St. Louis, was elected Grand Master, and R. W. Geo. Frank Gouley, St. Louis, Grand Secretary.

THE GRAND COMMANDERY

of the State held its annual meeting at the same place on the 4th, when Sir James F. Aglar delivered a practical business address. He reported having suspended two Commanderies, for not attending camp, in May last—a proceeding we do not understand. Sir John D. Vincil was elected Grand Commander, and Sir G. F. Gouley, Grand Recorder.

THE GRAND CHAPTER

met on the following day, and was very largely attended. The business was of a local character. Companion J. M. Fox, of St. Joseph, was elected Grand High Priest, and Bro. Gouley Grand Secretary.

THE GRAND COUNCIL

met on the 7th, Companion Martin Collins presiding. He delivered a well written address, confined chiefly to local subjects. He was re-elected G. P., and Companion Gouley, Grand Recorder.

During the session of the G. Lodge, the Grand Master elect, Bro. Thos. E. Garrett, in behalf of the brethren, presented the retiring Grand Master, M. W. John D. Vincil, with a handsome gold watch and chain. The recipient was taken by surprise, but met the emergency in a very handsome manner.

HUNGARY, where Masonry has been dormant for almost eighty years, through the prohibition of the Austrian government, is rapidly throwing off its lethargy. The three Lodges already established at Pesth, Temesvar, and Oedenburg, are said to number fifty members each. The establishment of new Lodges at Presburg and Baja is under contemplation, and we hope to be able to announce the formation of a Grand Lodge in Hungary at no distant day.

THE KING OF PRUSSIA EXPELLED!

Our French brethren are queer in a great many respects, and if they were not, they would not be Frenchmen. While they are capable of, and do a great many good and wise acts, their national impulsiveness is, on any unusual occasion, pretty certain to lead them into some extreme measure, or prompt them to some ridiculous folly. An instance of the first kind is to be found in the cause which has produced the existing alienation between them and their brethren in this country; and the second is more strikingly illustrated, by the recent action of ten of the Lodges in Paris, *expelling the King of Prussia and his son, the Crown Prince, from the fellowship of Freemasonry*, for no other reason that we know of, than that they have not allowed themselves or their armies to be beaten on the field of battle! Of course this is all wrong, viewed from a French stand-point; and yet we don't know what Masonry has to do with it, nor how the expulsion of King William is to change the fact. The expulsion does not go far enough. It should have been extended to the armies, now beleaguering Paris! Such an expulsion, if effectual, would have been to some purpose! But looking at the matter in a more serious light, the action of these ten Parisian Lodges is simply a passionate manifestation of impotent wrath, "as illogical as it is foolish, and as foolish as it is unjust." Masonry has nothing to do with the war, except to relieve, so far as it may be able, the distresses consequent upon it; and the idea that the victorious King of Prussia, himself being a Mason, is in any sense responsible to Masonry for his conduct, if it were not *French*, would be an absurdity. In the words of our intelligent contemporary of the *London Freemason*:—

The German Masons engaged in the present war are not to be condemned for participation in the strife, nor sentenced to ostracism from the Masonic body for simply doing their duty to their Fatherland; and we trust that the childish petulance exhibited by those ten Parisian lodges is not to be considered as an evidence of the Masonic sentiments of our French brethren generally, but rather of the fierce unreason which prevails throughout France at the present moment—a moral blindness which will, we fear, be only the precursor of even greater horrors and miseries than those which now afflict her gallant but misguided sons.

Freemasonry does not call upon her adherents to betray the cause of their country because they happen to be arrayed in battle against men who have entered into the same bond of brotherhood, and who have knelt at the same altar of Masonic light; but our great Institution appeals to the hearts of all

her votaries never to forget the reality, sanctity, and vital force of their obligations, even in the midst of the deadliest strife. She preaches mercy in the hour of triumph, and firmness in the day of peril; she arrests the arm uplifted to slay a brother, and she ministers to those who need aid and consolation in their captivity. Already the present war has given us many and brilliant proofs that this truly blessed spirit exists—its influence as potent, its achievements as glorious, as those which shed immortal lustre upon the name of Freemasonry in the historic past. Not only have the temples of the Craft been respected by the invading foe, but lives have been saved and sufferings alleviated by the mystic power of Masonic symbols when discreetly and judiciously used. Now, all these happy results would never have been accomplished if Freemasonry had been regarded as a focus of political intrigue, or as a centre of visionary demagogues.

THE MEASURES OF TIME.

By our ancient brethren the day was divided into twelve hours, commencing at sunrise and ending at sunset. Thus the length of the hours was determined by the length of this interval; and, consequently, the summer hours were longer than those of a winter day. The sixth hour corresponded to our twelve o'clock; it was mid-day or noon.

All the ancient nations counted the day from sunset to sunset; the day began at sundown, and not as with us (derived from the Romans) at midnight. The evening and the morning constituted and divided the day; thus we have it in Genesis: "The evening and the morning made the first day." The Hebrews still count their days from the preceding sunset.

There was another division of time, into watches of three hours each; this was a military division introduced by the Romans in their camps. We do not hear anywhere in ancient times anything of high or low twelve, as dividing marks of time.

The Hebrew Sabbath, when all work must cease, was the seventh day, our Saturday. On Friday, the sixth day, the labor of the week was over, and on the sixth hour of this day, that is, at noon, work was suspended, and the remainder of the day employed in paying off the workmen and receiving the week's supply of food, &c., all work being first inspected and approved or rejected, as it deserved.

SCATTER SEEDS OF KINDNESS.

MRS. ELLEN H. GATES, author of "Your Mission," which was set to music several years ago by Philip Phillips, and became so widely popular, has written another song, entitled "Scatter Seeds of Kindness," which bids fair to attain as great popularity as its predecessor. The following are the words; the music, we believe, has not yet been published:

Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of to-day,
With a patient hand removing
All the briars from the way.

CHORUS—Then scatter seeds of kindness,
Then scatter seeds of kindness,
Then scatter seeds of kindness,
For our reaping by-and-by.

Strange, we never prize the music
Till the sweet-voiced bird has flown!
Strange, that we should slight the violets
Till the lovely flowers are gone!
Strange, that summer skies and sunshine
Never seem one half so fair
As when winter's snowy pinions
Shake the white down in the air!

If we knew the baby fingers
Pressed against the window pane
Would be cold and stiff to-morrow—
Never trouble us again—
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the print of rosy fingers
Vex us then as they do now?

Ah! those little ice-cold fingers,
How they point our memories back
To the hasty words and actions
Strewn along our backward track!
How those little hands remind us,
As in snowy grace they lie,
Not to scatter thorns—but roses—
For our reaping by-and-by!

DETHRONEMENT OF THE POPE.

OUR first American student of ecclesiastical history, in speaking of the dethronement of the Pope by the unanimous voice of his children, says he is reminded of the critical scene in Verdi's opera of "Nebuchadnezzar," as he once saw it performed in Rome. The King of Babylon, in the midst of the fanfares of trumpets and the exultation of courtiers, ascends his throne with the cry,—

"Non sono piu re. Son Dio!"

"I am not King longer,—I am God!"

proclaiming, as another sovereign of another Babylon has done, his own infallibility in this sublime blasphemy. At the moment the lightning of High Heaven strikes him, his crown falls from his head, and he is left to chatter out his weakness in the terrors of insanity.

Pio Nono has tried the same experiment.

"Non re sono piu: son Iddio," is the proclamation of "infallibility." And indeed he is not king. The lightning has struck him,—and it is not stage-lightning now. The voice has spoken to him, which says, "Thy kingdom is departed from thee;" and in the Castle of St. Angelo, or any other stronghold, he has the chance given him to learn "that the Most High ruleth over the kingdom of men, to give it to whomsoever he will." — "*Old and New.*"

A DANGEROUS IMPOSTOR.

KANKAKEE, Ill., Aug. 24, 1870. — A man arrived here last Monday night, registered at the Exchange hotel as Wm. Porter, Hong Kong, China; said he was sick, and went to bed. He informed the landlord that he was a Mason, that he wished to see the Master of the Kankakee Lodge, and that he wanted aid. The Master, Wm. Sibley, and several other brothers, called upon him in all haste, to serve and help a brother in distress, with money and willing hands. But behold! upon entering his room, the man answered the description of an exposed impostor, in the August 15th number of the *Masonic Trowel*. He represented himself to be supercargo of the steamer Yolla, of Hong Kong, China, in the Calcutta and California steamship line. That description says: "His deception is in feigning sickness. He uses a red liquid like blood, which he expectorates, and says he is bleeding at the lungs.

He carries letters, under seal, from the officers of the steamship. He is a dangerous villian. He is of light build, dark eyes, rather light complexion, and black, curly hair; wears a beard and moustache." His description being read to him from the *Trowel*, he candidly said that it was so accurate that he could not deny it. He has a pass over the Illinois Central Railroad, good to St. Louis, issued in favor of Wm. Porter. He also had a gold watch, which Sheriff Sherman, of Kankakee, is taking care of for him, while he left on an early train this morning for Chicago. He finally said that he was from Chicago, and that his mother lives at No. 396 West Taylor street, a Mrs. Case. Under the name of H. H. Hendrie, he swindled the Fraternity of Freeport out of \$20; Polo, \$10; Kewanee, \$20; Rockville, \$29; Montgomery, \$20; and he gave the list of several other places where he had operated. He got nothing here, but left a gold watch, paid his hotel bill, and has gone to operate in a more congenial clime. He wished that he had not stopped at Kankakee, and told the people at the depot as he left that he had not swindled anybody here.

THE JEWISH HALF-SHEKEL.

THE ancient Hebrews had but one coin. It was the half-shekel of silver, and was called sacred, because by the law of Moses every Hebrew was required once a year to deposit this sum and in this coin in the Treasury of the Temple for the service of the sanctuary. He could not put in an equivalent sum in foreign money; he must put in this very coin, and hence it was that in later times, when the Roman coinage was alone used in trade and business, and this ancient coin was now obsolete, that money changers sat in the outer courts of the Temple, and made a regular trade in exchanging half-shekels for Roman coins. This was done by the connivance of the priest, who shared in the profits of the transaction.

There was no shekel coined; it was a weight, not a coin, although used in business. When Abraham purchased the cave of Machpelah he weighed out the price in shekels; it was not counted. The half-shekel was in value equal to the fourth part of an American dollar. On one side of the coin was a representation of the pot of manna; on the other the rod of Aaron with three buds.

The penny was a Roman coin—the denarius—that had come into use in later times. It was in value about equal to one-half of the half-shekel, and was considered a good day's wages for a good day's work. — *Little.*

HOW DAMPHOOL GOT THE MASTER'S GRIP.

ONE of the Wheaton College anti-Masonic nincompoops recently heard that a Mr. James Ferguson, who lived some forty miles from him, was giving the Master Mason's grip, and he determined to visit that personage and obtain it. To do so, he traveled all the way on foot, the residence of Mr. F. not being on the line of railroad. Now, Mr. Ferguson, though a small man, had a powerful grip of the hand. It was like a smith's vice whenever he chose to exercise his strength. The silly "anti," whose name was by a strange co-incidence, John Henry *Damphool*, on arrival, sought him out, and explained his object. The meeting took place in the bar-room of the village-tavern, where, as usual, many persons were congregated, who, knowing Ferguson's grip, were on the lookout for fun. Having, according to custom, first taken a drink, Ferguson extended his right hand and slightly grasped that of Damphool.

"Are you ready?" asked Ferguson.

"All ready," replied Damphool.

Ferguson, looking steadily at Damphool in the eye, began to tighten his grip. Damphool grew uneasy and began to wince. Tighter and tighter grew Ferguson's grip, and Damphool began to beg to be let off.

"Why, this is only the Entered Apprentice," said Ferguson; "I will now give you the Fellow Craft," and Ferguson gave his hand-vice several turns, which caused much groaning and many ludicrous contortions on the part of Damphool, who hastily begged to be let off, said he was satisfied, and did not want any more grips. Ferguson, however, was inexorable, and held on to Damphool, all the time shaking his hand, every shake causing a groan.

"Now," said Ferguson, "having come a long way to get a real Master Mason's grip, and one that you'll not soon forget, I'll give it you," and, at the same time, exerting to their uttermost the muscular powers, he caused the bones in Damphool's hand to crack, and the blood to start from under his finger nails, Damphool, in the meantime, hallooing with pain. "Go home," said Ferguson, "and tell all your anti-Masonic friends if any of them want the Master Mason's grip to come to me, for I flatter myself I can give it as well as any other man." Ferguson gave one more turn of the vice, and then released his victim. The next day Damphool, with his hand done up in a poultice, started for home, entirely satisfied with the Masonic information he had received — a wiser, if not a better man. — *Pomeroy's Democrat*.

THE CUBAN MURDERS.

[From the MASONIC MIRROR, San Francisco.]

WE are already possessed of sufficient facts to place the responsibility of the murder of our brethren in Cuba where it properly belongs. It emanated from Rome — not primarily from Pius IX., but from the Black Pope, the Jesuit King, that rules the Vatican. From that political, intriguing Order come the denunciations of Masonry, through the Pope as a mouthpiece. It is the slumbering throes of the Inquisition, which is not dead, but merely sleeping.

Therefore, it is not against the Catholic religion, as a religion, that we raise our voice and protestations, and denunciations for murders committed, but against that political dragon, the temporal and political power of the Romish Church, controlled by the Order of Jesuits, whose King is greater than the Pope, and whose policy is persecution wherever they have power, and whose war cry is "Death to heretics!"

The reason why they make war upon Masonry, is, that they are unable to wring from Masons the secrets of the Order at the confessional, and knowing nothing of the secret workings of the Order, they are unable to control it to their own purposes — and it is their policy to oppose everything they cannot control and use for their own advancement and power. They oppose and proscribe Masonry, because Masonry is light and knowledge. The Jesuitical rule is based upon darkness, ignorance, superstition and moral and spiritual blindness. Education and intelligence dissipate their power, as the sun dissipates the dark fogs and mists of night. Masonry teaches equality, and the doctrine of equality undermines the whole Jesuitical structure. In fact, Masonry and Jesuitism are antipodes. There is a direct antagonism, and this is why every art and device is brought to bear to crush Masonry. Therefore the Pope, though once a Mason himself, is forced to issue his bulls and anathemas against the members of the Order, and sanction, by silence, at least, the massacre of noble-hearted men, for the sole reason that they were Masons, and upheld Masonry and Lodge meetings, though forbidden by Jesuitical Spain. They were seized by the mad zealots of an Inquisitorial power, and because they would not divulge the secrets of the Order, but rather chose to lay down their lives than forfeit their integrity, were butchered in cold blood. Is there not cause, then, for indignation and condemnation! A Grand Lodge that would not protest in the strongest language possible, is not

worthy of the honorable title it wears. It is not a question of religion, but a question of Freedom, and more — of Freedom of Conscience. Here are the legitimate fruits of the anathemas issued from the Vatican. If suffered to pass unheeded and unrebuked, how long will it be before the same thing will be re-enacted in this country! Remember that “Eternal vigilance is the price of Liberty!” The Order of Jesuitism is most subtle, intriguing and insinuating; their emissaries are omnipresent; they work unceasingly for a definite object, and that object is the regaining of their lost power; they are as a unit, governed by one mind, and like machines they work obedient to their superior. No stone is left unturned, no device unemployed; sleepless, tireless, undeviatingly they work. Is it not time, then, to look this political iron despotism, red with the blood of martyrs, insinuating itself under the guise of religion, squarely in the face? Masonry is too powerful and respectable to lay supinely down and suffer Jesuit or Pope to place an iron heel upon its neck.

GRAND CHAPTER OF ENGLAND.—INITIATION OF THE CROWN PRINCE OF DENMARK.

The Grand Chapter of England held a quarterly convocation at Freemasons' Hall, London, on the 1st of November, the Earl de Grey and Ripon presiding. The session seems to have been well attended, though no business of general importance was before it. Charters for new Chapters were ordered to be issued, — one to be attached to Buckingham Lodge at Aylesbury, another to St. John's Lodge at Liverpool, a third to Birmingham Lodge at Birmingham, and a fourth to Pacific Lodge, Hokitika, *New Zealand*, which latter indicates pretty distinctly the progress and present condition of civilization and Christianity in these Islands, which but a few years since, were distinguished for little else than the cannibalism of their inhabitants.

A motion was submitted granting £100 for the relief of peasants in north-eastern France.

But perhaps the most interesting fact which came before the Chapter, was the reading by Companion Herve, Grand Secretary, of a telegram from Copenhagen, dated the 1st of November, announcing the fact that H. R. H. the Crown Prince of Denmark, was received into Freemasonry, by his Majesty King Charles the Fifth of Sweden. It is understood that H. R. H. will immediately succeed the late M. W. Bro. Brastrup as Grand Master of the Danish Grand Lodge.

ANTIQUITY OF MASONRY.

A SCOTCH BROTHER WRITING TO THE LONDON FREEMASON SPEAKS OF THE ANTIQUITY OF FREEMASONRY IN SCOTLAND AS FOLLOWS:—

It is my opinion that Speculative Masonry, or instructions in the art of architecture and the other sciences, have, from the days of early Egypt, been closely allied with the operative art. I believe, however, that these instructions have differed in the manner in which they have been imparted, according to the degree of freedom or intelligence pervading the time or the nation in which such have been attempted.

It would, therefore, be futile to attempt to prove a *verbatim* sameness in the present formula with that of 50, 100, or 500 years gone by; but I think any reader of ordinary research will find sufficient to satisfy him in the history of Egypt, Greece, Rome, and Great Britain, that the secrets of what we call Freemasonry were practised long before the Christian Era.

I shall only give two local proofs against the 1717 theory — presuming that anything beyond these is already being gathered by others of your correspondents, or known by yourself.

From the building of the great tower in Dundee by William the Lion, in 1198, down to 1536, there was a regular lodge of Freemasons, that (according to Jervise) regulated the various matters belonging to the Order, by “Ald vss. and consuetud of *Our Lady luge* of Dundee.” The Master of this lodge was retained by the town of Dundee in the same capacity as they now employ a town's architect, and when he was employed by the local Board of Works he was required, according to an old deed, dated prior to 1500, “to exercise the best and maist ingenious pyntiss and practikis of *his Craft*.”

The tower was the work of “ane Mason” called Dorward, who on its completion was presented with a valuable gold ring of a peculiar design, by his Royal Master. This ring was ultimately lost on the present Hawk-hill of Dundee, while its master was engaged in a boar hunt, and strange enough found again, answering to the same description, while digging the foundation of a house about the year 1750, and is now in the possession of Mr. Neish, of the Laws A. B. Every stone in the tower of any consequence has the distinguishing marks of the members of “*Our Lady Luge*” in Dundee, and can be seen and examined by the most skeptical.

A worthy gentleman, who has showed considerable liberality in the

upbuilding of this same church, or more possibly in its repairs, which took place between 1588 and '90, had the following tribute to his memory engraven on a tablet in the chancel, which remained till the destruction of the edifice by fire in 1841:

To Solomon's Temple, King Hiram sent from Tyre
Fine cedar-wood, but upon great desire;
This church, thou Henry Lyall to repair,
Didst freely give all that was necessar,
Tho' the Tyrian King gave Solomon towns twice ten,
Thou greater than these all, and best of men.

I hope no Freemason can doubt the active working of our good old Order at that date, at all events; and if not, then of course its age must be far older, before the same organization could have been perfected.

THE MARK.

EVERY Mark Master is required, and should be compelled before he is exalted, to choose and record his mark. This duty is too much neglected. The council of every Chapter should be a committee to examine and receive these marks, to see that no improper mark is selected; yet a wide liberty of choice should be allowed. The Scribe should keep the Mark Book, and no mark should ever be changed, except for good cause.

We have always placed the mark within the letters arranged in a circle. Yet I have before me, in the title page of an old volume of Divinity, written in 1629, these letters arranged in the form of an arch. This probably was the more ancient custom. This old divine, John Boss, Dean of Canterbury, places his mark under his name on the title page of his life-work. It was a good and honest custom. A Mason cannot part with his mark. It serves to identify him; it represents him; it is himself; not only is it a proof that he is qualified to perform rightly every work of the Craft, but it is his support in time of need. By it he pledges himself to the performance of any duty promised; it is a sacred token, and its use involves his Masonic character. And, beside the friendship taught and the charity inculcated in this degree, it is impossible for Mark Masters to remain in difficulties or quarrels with one another when so easy a means of becoming reconciled is afforded by its lessons and practice.—*Little.*

THE LORD'S PRAYER OF THE FREEMASON.

TRANSLATED FROM THE GERMAN BY JULIUS FRANKEL.

I call on Thee,

For whom a myriad suns are burning;
To whom a thousand hearts are turning,
I call on Thee!
Behold in awe all wonders of Thy hand,
I view Thy Beauty, Wisdom, Strength;
Thyself I cannot see.
I hear the melody of Thy eternal voice —
With thunder tones it does in heaven rejoice;
Thyself I cannot see.
O Thou Eternal Spirit! who has e'er divined?
But yet I know that I can find Thee, Father,
In loftiest sanctuary, or by night or day;
There I will seek Thee, and Thy child will pray,
"Our Father who art in Heaven,"

I praise Thee.

Where is the Name pronounced the Godhead's own?
Since Thou on earth by many names art known,
And though they call Thee Isis, Allah, Bramah,
Seraphim praise Thee in Jehovah, Jireh.
A name embraces not Thy glory;
And while in pious zeal the pagan's idols burn,
And Greeks in ardor for their Demyrgos yearn,
So I, Great Builder of the firmament, would call on Thee,
While on my knees lie bent, I pray,
"Hallowed be Thy name."

Lord, I implore Thee!

Thou hast conferred the grace to see the right
By granting me the favor of Thy light.
Oh! list to me!
Let all the brothers feel Thy glory and Thy might,
That stronger grow the links that us unite
To one great chain that death cannot destroy;
And if forlorn we walk on life's lone strand,
If on the ice-pole or in desert sand,
They all bow down before the living God,
And all the scattered brothers will at length
Devote their lives to Beauty, Wisdom, Strength,
Oh! let me pray, "Thy kingdom come."

I trust in thee!

Show me the lights endowed by Thy grace;
Within Thy compass let my foot take pace,
My guide be Thy Omniscience;
If selfish pride the heart yet hold in chain,
Then let me soon an humbler one regain.
Humility's the Mason's noblest duty,

Its holy breath may lend us Strength and Beauty,
Therefore the prayer, "Thy will be done in heaven and on earth."

What Thine is, mine should be.

I do not pray for earthly power and gold.
They are but dust that leaves the heart so cold,
Thou gav'st me much ; but where
Distress and poverty their voice would raise,
And pity pleads from wan and suffering face,
Where I the wants of needy creatures see,
And hear the cries of those in agony,
Then to my arms the needful powers lend,
That with the Mason's trowel I spread cement ;
Oh ! let me give, with open brother's hand ;
Whatever in my apron gathered, let me grant ;
And for the sake of charity pray,
"Our daily bread, dear Lord, give us this day !"

Forgive us, Lord.

The paths of sin lie thick on every hand,
But give, that in Thy strength we may withstand,
That never more my heart a bitter wrath may fill ;
Against a brother never let me bear ill-will,
Let me his faults with a white lamb's-skin cover,
Let guardian angels ever round him hover ;
Whose heart is pure, whose life without alloy.
Thou hast with gracious love embraced us,
Now we call on thee in prayer :
"Forgive us all our trespasses
As we forgive those who against us sin ;"
Let our hearts be purified within.

Guide us, O Lord !

The Mason's step, if life be dark or fair,
Must be within the compass and the square ;
Oft in our temple, with a hand profane,
The light we crave, nor let this be in vain ;
Lead us from sin and from temptation far,
To fairer climes where all blessed brethren are.
O Thou who art, who wert, whoe'er will be,
Protect, we pray, our pure Freemasonry.
So mote it be !
Great Master ! Thy eternal pillars stand,
Though the Great Temple is not built with hand ;
The structure reaches far beyond the land,
And million pulses beat beneath the firmament ;
Onward by Thy guide Thou tak'st us to the far-off Orient.
Where a J. shall open the gates up to the temple's hall,
Where worship evermore in our celestial hall ;
Thine is the wisdom infinite, Thine the power, Thine the glory,
And from now to all eternity every creature will adore Thee !
Amen !

FANATICISM vs. SECRET SOCIETIES.

WE cut the following from the *New York Herald* of October 25th. We give it for the information of our readers, who may not be aware of the strenuous efforts making by the ultra-religious denominations and fanatical sectarians of some of the Western States, against secret societies, but more especially against the Masonic Institution. They have organized themselves into a religious party, have established or enlisted a large number of newspapers and other periodicals, in which to advocate their cause, and seem to be bent on a serious and furious warfare. But we apprehend no particular inconvenience from them, unless, as in the old Anti-Masonic outbreak, they shall succeed in acquiring such proportions, as to make them a desirable acquisition in promoting the views and party-ends of aspiring demagogues and profligate politicians. How far they may succeed in this, it is now impossible to say, but it is entirely safe to predict that the evil consequences, whatever they may be, likely to follow their insane proceedings, will fall most heavily on the churches they so unworthily represent :

"A call, signed by about a hundred clergymen of this State — principally Methodists, Presbyterians, Baptists, and Congregationalists, — has been issued for a convention, to assemble at Syracuse on the 15th of November next, in hostility to all secret associations. This is but a revival of the old anti-Masonic agitation, and we rather think that the clergymen who propose to take part in it would be much better occupied in attending to their spiritual duties. If men choose to become members of the Masonic or other societies, whose secrecy is merely an antiquated and harmless formality, but whose object is purely charitable and benevolent, they will do so without asking the consent of either their spiritual or legal adviser. It is as much the business of the one as of the other. Let the cobbler stick to his last."

GRAND LODGE OF CALIFORNIA.

THE Grand Lodge of California, at its annual Communication, held at San Francisco, October 13 and 14, adopted a resolution condemning in strong terms the Government of Spain and members of the Roman Catholic Church in Cuba for the butchery of Freemasons. The Grand Lodge also repealed the decree forbidding subordinate Lodges to bury the remains of members who commit suicide.

WM. PARKMAN COMMANDERY.

A NEW Commandery of Knights Templars under the above name, was constituted at East Boston, on the evening of the 18th November. A large attendance of Sir Knights gave interest to the occasion, and the ceremonies were conducted by the R. E. Grand Commander, Sir Benj. Dean, assisted by the officers of the Grand Commandery, in a manner worthy of it. The following are the officers installed:—

E. Comr., Seth C. Ames; Generalissimo, Albert B. Barrett; Capt. General, E. C. Chamberlain; Prelate, P. Nutter; Senior Warden, W. J. Ellis; Junior Warden, Benj. Albee; Treasurer, Elisha Pote; Recorder, E. H. Morse; Sword Bearer, W. S. Hall; Standard Bearer, Thomas Shaw; Warder, William Waters, Jr.; Guards: 3, J. H. S. Pearson; 2, Henry Kenney, Jr.; 1, T. McAllister; Sentinel, S. W. Gleason.

Previous to the installation a rich and complete set of Jewels was presented to the body by Sir Kt. Parkman, in compliment to whom the new Commandery is very appropriately named.

At the conclusion of the ceremonies the Sir Knights repaired to the banqueting hall where they were agreeably entertained for an hour or two longer.

GRAND COMMANDERY OF MASSACHUSETTS AND RHODE ISLAND.

THE sixty-fifth Annual Assembly of the Grand Commandery of Knights Templars and Appendant Orders of Massachusetts and Rhode Island, was held in Boston, on Friday the 28th day of October, 1870.

The jurisdiction now contains twenty-eight Commanderies working under Charters, and three under Dispensations, comprising a membership of three thousand eight hundred and eighteen.

The orders have been conferred upon four hundred and seventy-eight candidates during the past year, exhibiting a steady and healthy increase of numbers and interest in the Order.

A large attendance of the Knights was present and much attention to the business was manifested.

A very full report from Sir William W. Baker on the work and ritual of the Orders, contained much information in regard to the efforts made by the Grand Commandery at different periods to preserve uniformity of work.

The financial condition of the Grand Body is good, and the fees

required from subordinate Commanderies were in consequence reduced. The several reports from Grand Officers show that they at-have been tentative to their duties, and the address of the R. E. Grand Commander (to which we shall hereafter again refer), is an interesting and instructive document. The business of the Assembly was concluded by the Installation of the following Officers:—

R. E. Sir Benjamin Dean, of Boston, Mass., Grand Commander; V. E. Sir William Steele Shurtleff, of Springfield, Mass., Deputy Grand Commander; E. Sir Nicholas Van Slyck, of Providence, R. I., Grand Generalissimo; E. Sir Charles Adams Stott, of Lowell, Mass., Grand Captain General; E. Sir Rev. John William Dadmun, of Boston, Mass., Grand Prelate; E. Sir Charles Edward Powers, of Boston, Mass., Senior Grand Warden; E. Sir Horace Daniels, of Pawtucket, R. I., Junior Grand Warden; E. Sir William Parkman, of Boston, Mass., Grand Treasurer; E. Sir Alfred F. Chapman, of Boston, Mass., Grand Recorder; E. Sir Henry Chickering, of Pittsfield, Mass., Grand Sword-Bearer; E. Sir William Sutton, of Salem, Mass., Grand Standard-Bearer; E. Sir Stafford W. Razee, of Woonsocket, R. I., Grand Warder; E. Sir James M. Pendleton, of Westerly, R. I., Grand Captain of the Guard; E. Sir Eben Flagg Gay, of Boston, Mass., Grand Sentinel.

THE Grand Lodge of Quebec has just been recognized by the Grand Lodge of Ohio.

THE Grand Lodge of Kansas at its late session, recognized the Grand Lodge of Quebec as a legally constituted body.

R. W. BRO. WM. A. LAURIE, late Grand Secretary of the Grand Lodge of Scotland, died at Edinburgh in October. He was an estimable man and accomplished brother.

THE MASONIC PICNIC held in New York in October, and which it was supposed would yield a very large sum towards the erection of the new Masonic Hall in that city, produced but \$3,000.

TOYS.—We are requested to say, that brethren who are buying Toys, etc., for Christmas and New Years Presents, are invited to call at No. 600 Washington Street. The lady who has just opened the store there will be grateful for the patronage of the brethren of her late husband.

WE would call attention of our readers to the advertisement of Guild & Delano, manufacturing Jewellers, No. 2 Winter Street, Boston, who make a specialty of the manufacture of Masonic Jewels of all kinds for Lodges and presentations, and who keep on hand all kinds of Masonic Jewelry.

LODGES or any brethren in need of Carpets of any description will do well to call on Messrs. Fowle, Torrey & Co., where they will find a large stock of Foreign and Domestic Carpetings. They have furnished many Lodge-rooms in the country, but refer particularly to the Carpets on the new Masonic Temple, Boston. Symbolic Carpets for Lodge-rooms are made to order.

SPRINGFIELD Commandery Knights Templars, will present Richard Coeur de Lion commandery of Montreal, a neatly executed acknowledgment of courtesies received while on their recent excursion.

THE MEMORIAL.—We take occasion to say, in answer to several correspondents, and for the information of all such, that the Memorial of St. Andrew's Lodge, is not for sale. It was published by and for the use of the Lodge, and not for circulation.

THE MARK DEGREE is recognized and conferred by the Grand Lodge of Scotland, as the concluding portion of the 3d section of the Fellow Craft Degree, where it properly belongs, and to which relation it should be restored everywhere.

THE "Masonic Orphans' Home" in Tennessee is progressing with remarkable rapidity and success. The subscriptions up to the last report shows that "seventy-six Lodges in West Tennessee" had contributed to the Endowment Fund \$84,460.

THE PEOPLE'S LITERARY COMPANION, for November, comes to us as bright and as fresh looking as the green fields are after a gentle rain. It is published monthly by E. C. Allen & Co., Augusta, Maine. Terms, 75 cents per year. A fine Steel Engraving, entitled "From Shore to Shore," is presented to every new subscriber.

M. W. Bro. H. G. Reynolds says there is "a project afoot to divide the Grand Lodge, and create a Northern and Southern Illinois Grand Lodge. Nothing can be so suicidal to every Masonic, political, religious, moral, industrial or educational interest in Illinois. Whoever gives countenance to such an idea, is an enemy to Masonry, and an enemy to Illinois."

THERE are now twenty-eight Lodges in the Jurisdiction of the Grand Lodge Alpina of Switzerland—eight in Geneva, eight in Canton de Vaud, four in Neuchatel, two at Bern, two at Zurich, and one each in four other Cantons. Twenty of the Lodges work in French, and eight in the German languages. The French Lodges have 1,090 members, and the German 575.

MASONIC REGALIA.—We are pleased to acknowledge the receipt from Bro. George Kenning, London, of one of the most beautiful illustrations of Masonic clothing and jewels we have ever met with. Bro. Kenning is the publisher of the *Freemason*, Little Britain, London, and would no doubt be

happy to attend to any orders from his brethren on this side the Atlantic.

WAR.—Miss Oley, an English lady, who has just returned from the east of France, writes to the *London Freemason* as follows: "Not a handful of straw or a blade of grass is left in all the surrounding country. Horses are starving, and are seen gnawing the bark from the trees that are left standing, and even respectable persons beg a bit of bread from a stranger."

This is but a faint picture of the most barbarous and cruel war of modern times, and the suffering occasioned by it, is beyond all conception.

THE Grand Council of Royal and Select Masters for the Dominion of Canada, held an Annual Communication at St. John's New Brunswick, and issued a warrant for a Council at Halifax. It also authorized the Councils to confer the degree of Red Cross, as preparatory to the reception of the Templar's degree, in their Encampments, which are also authorized to *communicate* the degree to their candidates. This will remove to some extent the obstruction heretofore existing to a free intercourse between the Encampments in Canada and the United States.

PETERS' MUSICAL MONTHLY.—The November number of this always welcome and valuable magazine is before us, and as usual, replete with choice music. It contains a half dozen or more sacred songs and popular ballads, besides the "Sunbeam Waltz," "Perle P' Amerique," a piece of music introducing the popular Prussian melodies, also the *calls* for the Lancers' Quadrille, and other music.

We speak well of this magazine, because we think it *deserves* it. We have certainly seen no other to compare with it. It is published by J. L. Peters, Broadway, New York. Price \$3.00 per annum.

THE MEMORIAL.—Centennial Memorial of the Lodge of St. Andrew: Boston, 1870. Printed by vote of the Lodge.

This is one of the most beautiful books we have received for many a day. And it is not only beautiful, ornamental, illustrated with fine engravings, and printed on fine tinted paper, but its contents are as valuable to the true Brother, as the book is artistic and ornamental. It contains a minute history of St. Andrew's Lodge, and of Masonry in Boston, also gives a fine engraving of the Masonic Temple, of the Lodge Banner, etc. We are greatly obliged to Brother-Palmer, the generous donor.—*Michigan Freemason*.

THE

FREEMASONS' MONTHLY MAGAZINE.

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[No. 3.

MASONIC ASYLUMS.

It is known to our readers, or at least to those of them who have been readers of this Magazine for the last twenty or more years, that frequent attempts at various times, have been made by the Grand Lodges in different sections of the country, to establish educational institutions, some classical and some elementary, for the benefit the children, orphan or otherwise, of indigent brethren. Large sums of money have been expended—we dare not say wasted, because we trust some good has resulted from them—in the establishment and efforts to secure the success of these enterprises. Some of them have for a season, afforded their founders encouragement of ultimate success, but the final result has in all cases been either an entire or partial failure. We cannot call to mind a single exception to this result; nor does it now occur to us that there is any one of them at present, holding more than a nominal existence. It is hardly to be supposed that this general failure is either solely attributable to mismanagement, or incompetency on the part of their managers, because, while it must be acknowledged that some of them have been in very inefficient hands, others have had the benefit of able, competent, and experienced directors. The only conclusion therefore to be drawn from these premises is, that they were found to be too burdensome on the finances of the institutions in the respective States where they were located, or that there was no real necessity for them. Perhaps both these causes were in unison against them. There is certainly no necessity for such schools in any of the States where the common

school system prevails, the benefits of which are open alike to rich and poor; and even in States where this system has not obtained, experience has shown, as in Virginia, that the orphan children can be better provided for in their education, clothing and support, and at a much less expense to the Lodges, and more satisfactorily to the child and its parents or friends, at such private schools as may exist in the immediate vicinity of their residence. The children so provided for are of course under the immediate charge or supervision of a proper committee or guardian, until such time as they are of a suitable age to take care of themselves.

One of these Masonic schools was started some twenty years ago by the Grand Lodge of Missouri, which body, with a commendable liberality, purchased a large property, with suitable buildings and furnishings, for a Masonic College. The prospects at the beginning were encouraging, but the final result was a failure. A large amount of money was expended, and, unfortunately, an equally large amount of unfraternal feeling was engendered among the brethren of the State, and after various vicissitudes, the property has recently come back into the hands of the Grand Lodge, and is now at the disposal of any parties who will come under obligations to use it for educational purposes.

Kentucky awhile ago had its "Masonic College," or school; but as it was not, either in its management or public reputation, such as to invite a recital of its history, we pass it over. The failure of this first undertaking seems not however, to have discouraged our brethren of that State in their commendable efforts to provide for the welfare of the members of their own household. We accordingly find that they have just erected a new institution, under the title of the "Masonic Widows and Orphans' Home," the corner-stone of which was laid by the Grand Lodge in October, 1869, and the dedication took place at Louisville during the session of the Grand Lodge in October last. It is said that this enterprise has been inaugurated and carried forward over many obstacles, but that when it is completed according to the original plan, the building "will be one of the largest and most magnificent edifices of the kind in America;" which may be true, as we are not aware of the present existence of any similar institution in the country. The Grand Lodge has appropriated thirty per cent. of its receipts from Lodges and other sources, for its support.

We have no definite or precise information as to the plan on which the proposed institution is to be constructed, or the amount or char-

acter of the relief it is proposed to afford. We can readily understand that an asylum or home for the aged indigent widows of deceased brethren, might be made a great blessing to the recipients of its beneficence anywhere; and indeed such homes are found, irrespective of Masonry, in nearly all the larger northern cities, and perhaps in those of the South; but of this last we have no certain knowledge. We cannot however, so readily understand the necessity for, or the special advantages to result from distinct and separate eleemosynary schools or homes for orphan children, except indeed, in cases where neither parent is living, and the future welfare of the child demands a safer guardianship than can be had among its immediate relations. We are aware that such Masonic homes are common in Europe, as in England and Ireland, but then the advantages of education and right training there, are very different from what they are in this country, where the public schools are open to all classes of children alike; or where this may not be the case, the expense of private tuition is comparatively small. We think it better for the present happiness, and future satisfaction of such children, that they should be educated and reared, when possible, among their relatives and friends, though the entire expenses should be borne by the Lodges.

The Fraternity in Tennessee have struck out and are pushing forward with much energy, a new and novel plan for the relief and protection of the widows and orphans of their deceased brethren. The details of the plan are, briefly, that in each Grand division or Masonic District of the State, a thousand or more acres of land are to be acquired by gift or purchase, and this land will be cut up into small lots of one or two acres, with a small cottage on each lot. A portion of the land will be reserved for a school-house and church, thus making the locality a sort of community by itself. In most cases there will be children old enough to care for the land, raising vegetables and fruits for the market; and any deficiency of food and raiment will be supplied from the benevolent fund of the grand division. The seventy-two Masonic Lodges of the State have already raised nearly eighty thousand dollars toward the object to be accomplished, and by another year will have raised the amount desired before making a practical test of the project.

This plan is so novel in its character, and suggests so many complications and embarrassments which will be likely to attend its practical operations, that without a better acquaintance with its details and the views of its friends, than we now possess, it might not

be proper nor wholly safe, to risk any opinion as to its ultimate success or otherwise. The brethren engaged in it are evidently working with the most entire confidence in its practicability, and it would be ungenerous not to hope that all their anticipations may be fully realized, and the great work of benevolence which they have taken in hand, be crowned with entire success.

California is moving in the same benevolent and appropriate Masonic work, though in a different direction and for different ends. It proposes to build a "Masons' Home" for the State, somewhere near San Francisco, — "to be a refuge for such persons as are now relieved by the Board of Relief, and by the subordinate Lodges." As a reason for this movement it is asserted that "many thousands of dollars are now bestowed on those requiring aid, without doing one half the good that might be accomplished, had the fraternity an established house or home of their own for the purpose." It is also urged as an objection to the present system of relief, that the Lodges are frequently embarrassed by applicants, and not unfrequently imposed upon them, from the necessity of meeting their wants by affording them *pecuniary* assistance; which, as a general thing, is the most unsafe and unsatisfactory method of dispensing charity, especially to itinerants. Our California brethren understand their own necessities much better than outsiders can, but we shall not be disappointed if they shall ultimately come to the conclusion that a less expensive system can be adopted to meet all their requirements, and at the same time to relieve them of their present embarrassments. Whatever course they may adopt, however, they have our best wishes for its success.

GRAND COMMANDERY OF KNIGHTS TEMPLARS OF NEW HAMPSHIRE. — The following Sir Knights were elected and installed as officers of the G. Commandery of New Hampshire, for the present year: —

William Barrett, Nashua, G. Com.; John D. Patterson, Manchester, D. G. Com.; Abel Hutchins, Concord, G. Gen.; Joseph W. Fellows, Manchester, G. Cap.-Gen.; Thomas J. Sanborn, Concord, G. Prelate; John D. Sanborn, Nashua, G. S. Warden; Daniel R. Marshall, Nashua, G. Treas.; John A. Harris, Concord, G. Recorder; Daniel F. Shaw, Manchester, G. St. Bearer; Chauncy H. Greene, Littleton, G. Sword Bearer; Lyman J. Brooks, Newport, G. Warder; Joel Taylor, Manchester, G. C. of Guards.

G. COUNCIL R. AND S. MASTERS OF CANADA. — IMPORTANT MOVEMENT.

SOME months since we clearly pointed out the incongruities of the so-called "American System," York Rite, the articles at the same time attracting considerable attention not only among several of our cotemporaries, but also with the thinking portion of the Craft.

At the period we allude to we clearly pointed out how the degree-mongers of America concocted their system: Firstly — By emasculating the Fellow Craft, severing therefrom that portion of it since known as the Mark Master, the *working tools* of which are essentially necessary to enable the Fellow Craft to perform his labors.

Secondly, how the installation ceremony of a Master of a Lodge was raised to the rank of a Chapter degree; thirdly, how the so-called degree of Most Excellent Master was made out of whole cloth, so as to make the series known as the Chapter degrees. We also proved that the degrees of Royal and Select Master, known as Council or Cryptic Masonry, were borrowed from the A. A. Scottish Rite; as was also that prerequisite to obtaining the Order of Knighthood (essentially *Christian*), the degree of *Red Cross* or *Babylonish Pass* (essentially *Jewish*), and which had no connection whatever with it as to time or incident.

Our cotemporary and good friend GOULEX, in his *Freemason*, after cogitating on the subject, admitted the correctness of our conclusions, and though the avowed champion of the "American System," to the exclusion of all others, suggested the modification of that system, somewhat as follows: 1st series — *Symbolic* — Entered Apprentice; Fellow Craft, including the Mark Master; Master Mason. The ceremony of the installation of a Master, to be taken from the Chapter and restored. 2d series — *Chapter* — Throwing overboard the Most Excellent Master, and tabulating the degrees thus: Royal Arch; Royal Master, Select Master, Super-excellent Master, and Red Cross or Babylonish Pass, a degree also filched from the A. A. Rite, having some connection with R. A. Masonry, but none whatever with the Templar Order. 3d series — *Knighthood* — The degrees of Knight Templar, and Knight of Malta.

Could the American system be thus modified, of which, however, there is not much hope, owing to the long establishment of the same, it would be well; but our Canadian friends, in order to enable their

brethren to visit bodies in the United States, have greatly modified their previously pure English system, and permitted the conferring of the American Chapter degrees of Master, Past and M. Ex. Master, in their Chapters; also by establishing Councils of R. and S. Masters, and authorizing the conferring of the Red Cross or Babylonish Pass. — *Pomeroys's Democrat.*

THE OBJECT OF THE BALLOT.

We have written much about the ballot heretofore, but recent correspondence induces us to present the object of the ballot from a different standpoint.

We ask our readers to peruse a few preliminary remarks before we reach the main question. Every brother who proposes a candidate naturally desires his election. He would not propose him if he thought rejection would follow. The petition is referred, and the report is favorable. So far all is smooth. But one black ball is deposited. Without thought, in a spirit of irritation, nearly every brother is ready to say, "this is certainly a mistake, and the ballot ought to pass again." The Master is of the same opinion, and again a like result. The brethren are ready to exclaim, "I cast a white ball."

At some regular meeting a candidate is rejected. By and by, the brother who rejected the candidate, finds himself mistaken, and desires to correct his ballot. Here it is contended that the Master should declare the candidate elected. On the contrary, the ballot should be spread again. An objection is made that it subjects the candidate to the liability of another rejection. Precisely. This brings us to the object of the ballot. It is not to elect the candidate, for that could be determined by show of hands, or common consent. The object of the ballot is to ascertain, if, among *all members of the Lodge*, there is one who objects. And this is done in the only form admitting perfect secrecy. And it is as much the intention of the ballot to screen the voter, as it is to find an objection. This is clearly deducible from the law itself, which provides that if there be two negatives, the Master *shall* declare the result, but if there be but one, then the Master may pass the box again to guard against a mistake. The Worshipful Master is the *sole* judge of the propriety of the ballot the second time, and whatever the result may be, he must declare the ballot.

It is not the province of any brother to make any remark: this may seem hard; but, it is clear, that whoever speaks from the floor, in some way, in a greater or less degree, exposes his ballot, which he has

no right to do; it is the duty of every brother to conceal his vote by every means in his power when a negative vote is cast.

But one says if a report is favorable, the candidate ought to be elected. We concede that most of the rejections are upon unfavorable reports, and that worthy men are occasionally rejected; but examinations and unfavorable reports are often matters of form or slight inquiry, and sometimes after the most rigid scrutiny, some brother may know something which it is not prudent to reveal, and he should say no, in the way provided.

Again we say, the object of the ballot is to ascertain whether there be any objection to a candidate in the most secret and silent manner possible. — *Trowel.*

THE STUDY OF MASONRY.

"THE study of our mysteries is no mere pastime for the idle; on the contrary, it is a pursuit which challenges the utmost grasp of intellect, and employs the finest faculties of the human soul. It is also well known that there are many votaries of literature, science, and art enrolled in the ranks of our Fraternity — men of whom a great writer justly speaks when he describes them as 'a perpetual priesthood, standing forth, generation after generation, as the dispensers and living types of God's everlasting wisdom.' To such enlightened minds Freemasonry unveils a universe of thought — to them it is a keen delight to trace and to interpret those grand and solemn truths that were dimly shadowed forth in the mystic rites of the ancient world. Looking back through the mists of ages, they behold in the white-robed Essenians a kindred race, and are familiar with the symbolic teachings of the great philosophers of old. Amidst the obscurity and darkness of occult ceremonies, they discern faint gleams of the true light in which we now rejoice. In every land they find tokens innumerable graven by the hands of skilful Masons on the walls of ruined fanes and temples. They establish the affinity of our Order with the Dionysian Artificers, with the disciples of Pythagoras, with the College of Architects at Rome, and with the operative associations of the Middle Ages. They demonstrate clearly that the ethics of Freemasonry were known and taught by the wisest sages of Greece, whose names are still revered and honored by the nations. They prove that our Order, though often persecuted and often derided, has never faltered or failed in its sublime career, although even the mightiest empires have been compelled to succumb to the hand of conquest or of time."

WILLIAM PRESTON.

FEW brethren, living in what may perhaps be properly called the modern era of Masonry, have left, to gather around their memories, a more extensive and, on the whole, a more favorable posthumous reputation, than William Preston, the distinguished author of "THE ILLUSTRATIONS OF MASONRY," — a work that has held its place in the market for a full century past. But extensive as his reputation is, we think it may be safely assumed that but very few of our brethren know little or anything of his personal biography, and therefore, that a brief sketch of his life and masonic services will be interesting to many of our readers.

His father was William Preston, Esq., an eminent writer to the *Signet*, in Edinburgh, where our brother was born on the 28th of July, 1742, and where he was fitted for College; but in consequence of the death of his father, he left the University before completing his education, and entered the printing office of Mr. Walter Ruddiman in his native town, as an apprentice. But his natural inclination being bent on literary pursuits, he succeeded in obtaining the consent of his master to go to London, where he arrived in 1760, and immediately entered the office of William Strahan, Esq., Printer, as his principal corrector of the press and general superintendent. So well pleased was Mr. Strahan with him, that at his death in 1785, he left him an annuity for life. He subsequently entered into co-partnership with the son of his late master, in which relation we believe he continued until his death. But it is with his Masonic character and services that we are more particularly interested.

We find in the *European Magazine* for May, 1811; a very interesting sketch of him, from which we learn that soon after his arrival in London, he was initiated into Masonry in a Lodge which had just then been established under the assumed authority of the "Ancient Grand Lodge." With this Lodge he continued his connection for some two or three years, when at length, becoming dissatisfied with its want of proper authority, he and his associates petitioned Lord Blaney, Grand Master, for authority under the regular Grand Lodge, which was granted, and the Lodge was reconstituted by the name of "Caledonia Lodge." It was at this time he turned his attention to the Masonic Lectures, and in order to perfect himself in this respect, he spared neither pains nor expense.

"Wherever," says the writer of the memoir above referred to, "instruction could be acquired, thither he directed his course; and with the advantage of a retentive memory, and an extensive Masonic connection, added to a diligent literary research, he so far succeeded in his purpose as to become master of the subject. To increase the knowledge he had acquired, he solicited the company and conversation of the most experienced Masons from foreign countries; and, in the course of a literary correspondence with the Fraternity at home and abroad, made such progress in the mysteries of the Art, as to become very useful in the connections he had formed. He has frequently been heard to say, that in the ardor of his inquiries he has explored the abodes of poverty and wretchedness, and where it might have been least expected, acquired very valuable scraps of information. The poor brother, in return, we are assured, had no cause to think his time or talents ill bestowed. Br. P. was also accustomed to convene his friends once or twice a week, in order to illustrate the Lectures; on which occasions objections were started, and explanations given, for the purpose of mutual improvement. At last, with the assistance of some zealous friends, he was enabled to arrange and digest the whole of the first Lecture. To establish its validity, he resolved to submit to the Society at large the progress he had made; and for that purpose he instituted, at a very considerable expense, a grand Gala at the Crown and Anchor Tavern, in the Strand, on Thursday, May 21, 1772, which was honored with the presence of the then Grand Officers, and many other eminent and respectable brethren. On this occasion, Mr. Preston delivered an Oration on the Institution; which, having met with general approbation, was afterwards printed in the first edition of the 'ILLUSTRATIONS OF MASONRY,' published by him in the same year.

"Having thus far succeeded in his design, Mr. Preston determined to prosecute the plan that he had formed, and to complete the Lectures. He employed, therefore, a number of skilful brethren, at his own expense, to visit different town and country Lodges, for the purpose of gaining information; and these brethren communicated the result of their visits at a weekly meeting.

"When, by study and application, he had arranged his system, he issued proposals for a regular course of Lectures in the different degrees of Masonry; and these were publicly delivered by him to the Fraternity, at the Mitre Tavern, in Fleet-street, in 1774.

"For some years afterwards, Mr. Preston indulged his friends, by attending several Lodges of Instruction, and other stated meetings, to propagate the knowledge of the science, which had spread far beyond his expectations, and considerably enhanced the reputation of the Society. Having obtained the sanction of the Grand Lodge, he continued to be a zealous encourager and supporter of all the measures of that assembly which tended to add dignity to the Craft; in all the Lodges in which his name was enrolled, and which were very numerous, he enforced a due obedience to the laws and

regulations of that body; and, as a proof of his good wishes, he subscribed, himself, 20*l.* to the Hall, and 20*l.* to the Charity Funds. By these means, the subscriptions to the Fund of Charity became much more considerable, and daily acquisitions to the Society were made of some of the most eminent and distinguished characters. At length, he was invited by his friends to visit the Lodge of Antiquity, No. 1, then held at the Mitre Tavern, in Fleet-street; when the brethren of that Lodge were pleased to admit him a member; and, what was very unusual, they elected him their Master at the same meeting.

"He had been Master of the Philanthropic Lodge, at the Queen's Head, Gray's-inn Gate, Holborn, above six years, and of several other Lodges before that time. But he was now taught to consider the importance of the office of **FIRST MASTER UNDER THE ENGLISH CONSTITUTION**; and he seemed to regret that some more eminent character in the walks of life had not been selected to support so distinguished a station. Indeed, this too humble consideration of his own real importance has pervaded his conduct on all occasions; and the writer of this brief account has frequently seen him voluntarily assume the subordinate offices of an assembly over which he has long before presided, on occasions where, from the absence of the proper persons, he has conceived that his services would promote the objects of the meeting.

"To the Lodge of Antiquity he now began chiefly to confine his attention; and during his Mastership, which continued for some years, the Lodge greatly increased in numbers, and improved in its finances.

"That he might obtain a complete knowledge of the state of the Society under the English Constitution, he now became an active attendant at the Grand Lodge, was admitted a member of the Hall Committee, and, during the secretaryship of Mr. Thomas French, under the auspices of the Duke of Beaufort, then Grand Master, had become an useful assistant in arranging the General Regulations of the Society, and reviving the foreign and country correspondence. Having been appointed to the office of Deputy Grand Secretary, under James Heseltine, Esq., he compiled, for the benefit of the charity, the History of Remarkable Occurrences inserted in the first two publications of the Freemason's Calendar; prepared for the press an Appendix to the Book of Constitutions; and attended so much to the correspondence with the different Lodges, as to merit the warmest approbation of his patron. This enabled him, from the various memoranda that he had made, to form the History of Masonry which was afterwards printed in his "**ILLUSTRATIONS**." The office of Deputy Grand Secretary he soon after voluntarily resigned.

"An unfortunate dispute having arisen in the Society in 1779, between the Grand Lodge and the Lodge of Antiquity, in which Mr. Preston took the part of the Lodge and his private friends, his name was ordered to be

erased from the Hall Committee; and he was afterwards, with a number of gentlemen members of that Lodge, expelled the Society.

* * * * *

"During Mr. Preston's exclusion, he seldom or never attended any of the Lodges, though he was an enrolled member of a great number at home and abroad; all of which he politely resigned at the time of his suspension, and directed his attention to literary pursuits, which may fairly be supposed to have contributed more to the advantage of his fortune.

"To the Lodge of Antiquity, however, he continued warmly attached; and it was matter of deep regret with many of the best friends of the Institution, that so active, zealous, and profoundly-skilled, a brother should at any time have had occasion to desert a Society to which he had proved so eminently useful a friend.

"In 1787, Mr. Preston revived, with great effect, the Ancient and Venerable Order of **HARODIM**, of which he instituted a Chapter in London. In this Chapter, the Lectures of Masonry were rendered complete, and periodically illustrated by the Companions; over whom the Right Hon. Lord Macdonald presided as Grand Patron, and James Heseltine, William Birch, John Spottiswoode, and William Meyrick, Esqs., as Vice Patrons. The public meetings of this Chapter were held at Freemasons' Tavern, on the third Mondays in January, February, March, April, October, November, and December.

"Under the presidency of Mr. Preston, and of subsequent Masters, who have all acknowledged themselves chiefly indebted to his instruction for their knowledge in the Art, the Lodge of Antiquity had long maintained a high degree of pre-eminence; not so much for its rank, as the **FIRST LODGE** under the English Constitution, as for its zealous care in sacredly preserving and constantly keeping in view, the **ANCIENT LANDMARKS** of the Order; and in diligently, yet prudently, dispensing the treasures of Masonic knowledge.

"At length the time came, when the Lodge of Antiquity was to receive the honor of a most illustrious patronage.

"His Royal Highness the Duke of Sussex, himself very deeply skilled in the Art of Masonry, and having distinguished himself as a Ruler of the Craft while resident on the Continent, signified a desire to witness the practice of Masonry in a Lodge which had obtained so honorable a report among the Fraternity. Accordingly, on the 31st of March, 1808, His Royal Highness, attended by the Earl of Mountnorris, Lord Viscount Strangford, Baron Eben, and Gerard Frederic Finch Byng, Esq., paid a visit to the Lodge, and was received by John Bayford, Esq. (Grand Treasurer), then R. W. M., and the brethren, with the homage and respect due not only to his illustrious rank in the State, but to his just claims as a Master in the Royal Art. The proceedings of the evening received His Royal Highness's fullest approbation and he with the Noblemen and Gentlemen in his party, honored the Lodge by inscribing their names in the list of its members; which before contained

that ever-to-be-revered one in Masonry, Francis Earl of Moira; of whom the Prince Regent once spoke, in a meeting of the Grand Lodge, by the kind appellation of '*The Man of his Heart.*'

"The Lodge of Antiquity, however, was yet to receive a much higher favor at the hand of His Royal Highness; who, in 1809, on a respectful application being made to him, was graciously pleased to accept the office of Master, and at the same time to honor Mr. Preston by appointing him his Deputy."

From this time until his death, which we think occurred about 1830, our brother continued, when his health permitted, in the discharge of his active Masonic duties, though from the increase of years and their attendant infirmities, he, towards the close of his life, occupied a less conspicuous though not less honorable position in the fraternity, and in the affections of his brethren.

TRUE CHARITY.

NIGHT kissed the young rose and it went softly to sleep. Stars shone, and pure dew-drops hung upon its bosom, and watched its sweet slumbers. Morning came, with its dancing breezes, and they whispered to the young rose, and it awoke joyous and smiling, lightly dancing to and fro in all the loveliness of health and youthful innocence. Then came the ardent sun-god, sweeping from the east, and he smote the young rose with his scorching rays, and it fainted. Deserted and almost broken-hearted, it drooped to the dust in its loneliness and despair. Now the gentle breeze, which had been gamboling over the sea, pushing on the home-bound bark, sweeping over hill and dale — by the neat cottage and still brook — turning the old mill, fanning the brow of disease, and frisking the curls of innocent childhood, came tripping along on her errands of mercy and love; and when she saw the young rose, she hastened to kiss it, and fondly bathed its forehead in cool, refreshing showers, and the young rose revived, and looked up and smiled in gratitude to the breeze; but she hurried quickly away; her generous task was performed, yet not without reward; for she soon perceived that a delicious fragrance had been poured on her wings by the grateful rose; and the kind breeze was glad in heart, and went away singing through the trees. Thus true charity, like the breeze, gathers fragrance from the drooping flowers it refreshes, and unconsciously reaps a reward in the performance of its offices of kindness, which steals on the heart like a rich perfume, to bless and to cheer.

SAINT ANDREW'S DAY.

[Communicated.]

THE national gala-day of Scotland commemorates the "anniversary" of St. Andrew, the Patron Saint of that country. It falls on the thirtieth day of November, and wheresoever Scotchmen are found on this national festive day, the occasion is sure to be hallowed by services religious and festal: moreover, under the inspiration of the cherished instinct of nationality, love of fatherland, of dear kinship, which is so peculiarly a feature of Scottish character, her gallant sons are wont on this anniversary to gather together their families, with song, with dance, and loftier melodies, to renew their holiest pledges. From near the middle of the fourth century of the Christian Era, St. Andrew's Day has been thus recognized as a national holiday; but in 1736, the Freemasons of Scotland became moved to a more special and personal interest on this anniversary. It was on St. Andrew's Day of that year that the noble brother Wm. St. Clair, Earl of Orkney and Caithness, Baron of Roslin, relinquished to the Grand Lodge of Scotland the hereditary right to the Grand Mastership, conferred on his ancestor by King James, A.D. 1437, from which time regular elections have been made. From St. Andrew's Day, A.D. 1736, also, the ancient custom of the Craft in the mode of "annual assemblages" has graciously given way to the advancing spirit of the age, in the establishment of the modern mode of constituting and conducting Grand Lodge, which has worked such beneficent results to the time-hallowed glory of our great Order. The M. W. Grand Lodge of Scotland, therefore, with these recollections in her history, while duly honoring the Saints John Days of June and December, place in their Masonic Calendar, adopting as an era with grateful satisfaction, the national festive day of their countrymen at large.

And now the Lodge of St. Andrew at Boston, with a fond memory of the country and Grand Lodge of its earliest allegiance, under the name bestowed by its parent body, with its original charter in its archives, bearing the seal and date of Scotland's great commemorations, national and Masonic, loves to revive the cherished associations of the past. And this ancient Lodge also regularly celebrates St. Andrew's Day with a festival; and this brings us to the special mention of this article, namely, the One Hundred and Fourteenth Anniversary of the celebration of St. Andrew's Day by the Lodge of St. Andrew. This was duly observed after the manner of Masons, and agreeably to the ancient

custom of the brethren by a dinner at the usual place of its banquets. The dinner was served at 5½ o'clock, P. M., every member being present excepting four. On the right of the chair were placed the Most Worshipful Grand Master, Wm. Sewall Gardner, R. W. Winslow Lewis, M.D., R. W. J. T. Heard; on the left, the Chaplain of the Lodge, Bro. Peter Wainwright, R. W. C. Levi Woodbury, D. G. M., and Rev. Bro. Wm. R. Alger. On the removal of the cloth, these distinguished brethren were called up and each responded in a speech. That of Bro. Alger was gracefully interrupted by a pleasant episode which has become one of the felicitous features of these St. Andrew's day's occasions. It will be remembered that the Scots Charitable Society at the same hour was celebrating its Two Hundred and Twelfth Anniversary at Horticultural Hall, Boston, with their families. Some time before Bro. Alger commenced to speak, a committee of the Lodge consisting of R. W. Bros. Moore, Stearns and Willis, had been sent to Horticultural Hall to present the following Resolve:

LODGE OF ST. ANDREW, 13 BULFINCH STREET, BOSTON.

To the President of the Scots Charitable Society:—

The Freemasons' Lodge of St. Andrew, in the pride of her birth-right, and in the exercise of kinship, on this her One Hundred and Fourteenth Anniversary, sends to her elder sister fraternal greetings, and will be happy to unite with your members at 9 o'clock, in a glass of wine to the pleasant memories and glorious past of the classic land of the thistle and the song.

R. W. C. W. Moore prefaced the presentation of the above Resolve by a few eloquent remarks. E. M. Watson, Esq., the President, responded, handsomely accepting the token of respect, and notified the committee that the Scots Society would presently reply by a committee. A little before 9 o'clock this committee duly appeared at the table of the Lodge, and, after appropriate courtesies of introduction through their chairman, Gen. Schouler, in a neat speech, and a beautiful short address by Rev. Mr. Blakie, presented the following vote:

"The Scots Charitable Society, — A.D. 1657, — in social meeting with their families on the Two Hundred and Twelfth Anniversary of their association, have received with grateful feelings the mark of respect tendered by the Lodge of Saint Andrew, and at the appointed time designated by the Lodge will acknowledge the amity and courteous remembrance by joining in singing the good old Scottish air of their fellow-countryman, Burns: "Should old Acquaintance be Forgot."

Committee.

{ WM. SCHOULER,
JOHN TAYLOR,
REV. JAS. BLAKIE, of Nashua.

E. M. WATSON, Pres. Scots Char. Soc.

Precisely at the hour, the beautiful fulfilment of these votes was carried out by the entire assemblage in both halls respectively, singing "*Auld Lang Syne*;" after which, at the banquet of the Lodge, Bro. Alger with new power concluded his eloquent speech, when the Scots committee took leave of the Lodge with the fraternal congratulations of the brethren.

The sentiment beneath these reciprocal courtesies is very gracious. On the part of the venerable Scots Society, it was a hearty acknowledgement of an earnest token of respect proffered at a congratulatory season, under the quickening influence invoked in the sacred mention of national kinship. On the part of the Lodge of St. Andrew, besides the promptings of courtesy by the day and occasion, in grateful remembrance of associations of a common heritage, no less than a common charitable purpose, its act was the pleasant fruit of Masonic teaching. Masons have organized the practice of charity, brotherly love, relief and sociality, into a wonderful system, all their own; by symbols and manifold engaging methods; the great objects which the Order strive for are continually promoted with unflagging zeal. They hold also to a certain measure of secrecy, — not, be it remembered, in purposes, but only partially in their ways and means, — which secrecy has been an ark of safety from a far greater antiquity than has been vouchsafed to any other institution of man. The Masonic tie is very close; but for all this, Freemasons greet with joy and welcome the practice of parts and points of their own cordial purposes in societies around them everywhere and always.

W.

MASONIC DECISIONS IN LOUISIANA.

1. A Lodge has a *legal* right to dispose of its real estate, or to mortgage the same, without the sanction of the Grand Lodge or Grand Master.

2. If an E. A. Mason loses a leg, he cannot be passed or raised, although he may be provided with an artificial leg, which enabled him to walk without the use of crutch or cane.

3. The ballot for the advancement of a candidate should never be taken unless all of the brethren are satisfied of his proficiency in the preceding degree, and this should be ascertained verbally.

4. A Mason has not the inherent right of visitation. A member who objects to sit in a Lodge with a visiting brother, need not prefer charges against him, unless he thinks proper to do so.

5. The vote to re-instate a brother should be the same as that which suspended him. In Louisiana it is a two-thirds vote.

RIGHT OF VISIT.

THE Grand Lodge of this State, at its late annual communication, adopted the report of a committee on this subject, from which we give the following extract : —

Some diversity of practice in this particular exists in different sections of the country, and your committee infer from the reference of the subject to them, that it is not definitely settled in our own jurisdiction. The rule which has most extensively obtained among the Grand Lodges is, "*that a visitor cannot unseat a member*;" and this is undoubtedly, in general terms, a correct rule. The right to visit cannot be held to be an absolute right, because subject to denial or regulation. More correctly speaking, it is a privilege, dependent on certain conditions. The first and most essential of these conditions undoubtedly is, that the visitor shall be a brother in good Masonic standing, and an affiliated member of some regular Lodge. With these qualifications, he is in a condition to solicit admission as a visitor into any Lodge, when not engaged in the transaction of private business. And in the opinion of your committee, the request in such a case cannot in courtesy or Masonic propriety, be denied, except for special and sufficient cause. That a member may object to the admission of any visitor is undoubtedly true, if, as suggested, the objection is sound and such as should exclude him. But how is this to be ascertained? There may be important considerations why the reasons for the objection should not be disclosed to the Lodge. And here lies the difficulty in arriving at any satisfactory conclusion on the subject. Your committee, however, submit the following resolution for the consideration of the Grand Lodge :

Resolved. That it is the privilege of every affiliated Mason, in good and regular standing, to visit any Lodge, when not engaged in the transaction of private business; but that it is also the right of a sitting member of the Lodge, to object to the admission of a visitor, giving his reasons therefor, if required by a majority vote of the members; or, as the alternative, declaring, upon his honor as a Mason, that they are such that he cannot with propriety disclose them to the Lodge.

Under this declaration, your committee believe the Master may properly, and for the peace of his Lodge should, refuse to receive the visitor.

FRAU MARGARET.

BY ANNIE HERBERT.

EVERY German soldier on going into battle has a small slip of paper sewed to his clothing, on which his name and residence are carefully written. When he dies, these labels are forwarded to his friends. — *Letter in Congregationalist.*

German Frau Margaret looks from her trellis
Over the waves of the murmuring Rhine;
Sees she the cliffs overhanging the valleys,
Terraced with vineyards and purple with wine?
Far on the mountain path, far through the forest,
Follows her heart where her feet may not tread,
Wafting a prayer where their need is the sorest,
Staying the living and shriving the dead.

Margaret, Margaret,

Smile for the brave are met!

Far to the westward their banners they fling!
Striking quick blows they stand firm for the fatherland,
Giving sure battle for God and the King!

Faithful Frau Margaret, loving and tender,
Thrills her light touch through the horrors of war,
Cheering the hearts that would die to defend her,
Cuirassier, guardsman, and gallant hussar;
Wearily thinking when all shall be over,
White plumes returning and battle-cloud fled,
If her beloved lies under the clover,
He will come home — in the list of the dead.

Margaret, Margaret,

Gleams the grim parapet.

Thick with the names that shall number the slain;
God be a shield to thee, when they come silently
Whitening the land from the Alps to the Main!

Dreaming Frau Margaret, look to the rivers
Flashing the sunlight from billows of steel!
Far through Ardennes how the battle-line quivers!
Hear the artillery — peal upon peal!
Forward thy chivalry, Empire of glory,
Charge for the guns at thy Capitol gate!
Save the bright city that trembles in story,
Hung, like a pearl, in the balance of fate.

Margaret, Margaret,

Moonbeams with silver fret

Helmet and plume neath the citidel wall;
While on the distant air, hark! how the bugles blare!
"Germany! Germany!" sounds the recall.

God help thee Margaret ! Thine is not glory —
 God help thy sisters by sunny Garonne !
 Millions may fall upon battle-fields gory,
 Each heart of woman will mourn for its own ;
 Kings play for crowns at the price of thy sorrow,
 Thine but to watch for the signals of fate ;
 Love may be buried or crowned on the morrow,
 Thine the old lesson — to work and to wait.
 Margaret, Margaret,
 Over thy borders yet
 Hurry white messengers, making no sign ;
 God of all holiness ! Lover of lowliness !
 Comfort the wives by the murmuring Rhine.

Boston Recorder.

INSTALLATION OF ST. OMER COMMANDERY.

By dispensation from the R. E. Grand Commander of the Knights Templars of Massachusetts and Rhode Island, the Officers of this fine and prosperous Commandery, located at South Boston, were, as a matter of convenience, publicly installed at the Masonic Temple in the city proper, on the evening of the 29th of November last. The ceremonies were of an unusually interesting character, and were favorably received by the large audience of ladies and gentlemen who witnessed them. The reception of the Grand Commander, Sir Benj. Dean, was formal and imposing, as were the ceremonies of installation which followed. The music was particularly fine and appropriate to the occasion.

At the conclusion of the Installation services, Sir Knight Charles L. Woodbury, was introduced as the orator of the evening, and delivered an address on the origin, achievements, and final dissolution of the chivalric order of the Temple. He also referred to its connection with Freemasonry. The address was an able and interesting performance, and was well received by the audience, to most of whom the points discussed were probably new.

At the conclusion of the address, the company repaired to the banquetting hall, where an elegant supper was spread for them by the celebrated caterer, Bro. J. B. Smith of Bulfinch Street.

PRACTICAL MASONRY.

THERE is no nut so hard for Anti-Masons to crack as the practical benevolence of the Craft. Such arguments in favor of Freemasonry as our proposed asylum here in New York, the Kentucky Widows' and Orphans' Home, the Tennessee project and the like, are unanswerable. We have a new case in point now. Bro. Chapman, of Pomaria, S. C., says that in a recent number of the *Religious Herald*, Dr. J. A. Broadus, of Greenville, S. C., relates an incident that he witnessed on the train, not long since, on his way to Richmond. His attention was attracted by the sad countenance of a middle aged lady who was in the car. In relating the incident referred to, he says :

"I was rather taken by the expression of her soft brown eyes, and by the touch of sadness in her face and voice, and, of course, I made a courteous and becoming response to her remark. She seemed to be encouraged by my manner, and then the following conversation, in substance, took place between us :

"She said, 'I am on my way from Western Texas, and I have come the whole distance with no attendant except my little daughter.' Said I, 'do you expect to return to Texas?' 'No,' she answered, 'I am going to the Valley of Virginia, where I was born and raised. I am a Baptist, and the daughter of a Baptist preacher, named Miller, who formerly lived in Rockingham county.' 'How long did you reside in Texas?' I asked. 'Four years,' she replied ; 'four years ago I went there with five in the family beside myself, and that one (pointing to her daughter) is all that I have left. We bought land on the frontier of Texas, and went into the cattle business. While my husband and three sons were out minding the cattle, a band of Indians attacked and killed them all, and drove off the cattle. I was left alone with my little girl, and my nearest neighbor was eight miles away. Had the Indians been two days later, I and my little girl would have shared the fate of my husband and sons, as they would then have been at home, with the cattle near the house.' 'In all your trials,' said I, 'have you been able to look to God as your protector, and to lean on him as your friend?' 'Yes,' she replied, 'I came from Galveston to Baltimore by water, and some of my acquaintances asked me if I was not afraid to go to sea. I told them I knew God would take me to himself.' Just at this point the whistle sounded a warning that we were near the 'junction' where the bereaved widow was to leave our train.

"She rose from her seat, took a small bundle, which seemed to be

all her baggage, and grasping my hand, said with emphasis, 'May God bless you, my brother.' In a moment she was gone. The door had just closed behind her when it opened again, and Captain Gill, the polite and gentlemanly conductor, entered. He took a seat near me, and said, 'That woman,' (referring to the passenger who had just left) 'is either the most pious person or the greatest hypocrite I ever saw; and I don't believe she is the last. She staid at my house last night and my wife had a good deal of conversation with her.' Captain Gill then gave me substantially the same account of her which she had herself given me, but he added a fact which she did not mention, and to which I particularly desire to direct attention in detailing this incident. He said that *this poor woman's expenses had been paid from Texas and Rockingham by Freemasons alone.* Her husband and one of her sons were Freemasons at the time they were killed. A Masonic Lodge in Texas, acquainted with this fact, had paid her expenses and given her letters of commendation to Baltimore. In that city the Masons had paid for her entertainment and given her letters to Fredricksburg. In that place she was hospitably received by the fraternity, and furnished with money and letters to a lodge in Staunton. On her way it was necessary for her to stop at Milford, where she was kindly entertained, free of cost, by a Mason (Captain Gill), and when she reached Staunton no doubt the Masonic Lodge in that place furnished her with means to get home. Now let me say I am not a Mason. I have never seen that it was my duty to unite with this or any other secret society; and I frankly confess that there are some things about Masonry, so far as I can understand it, which I do not altogether approve; though this does not at all diminish my confidence in, and affection for brethren — ministers and others — who belong to the fraternity. I think, however, that even an opponent of Masonry must admit that the facts above stated are to the honor of the Order and to the deep reproach of the churches. Here was a woman whose sad history ought to touch any heart, and to open any purse. But she is a Baptist — the daughter of a Baptist minister. Why did not a Baptist church in Texas pay her expenses, and give her letters of commendation to a Baptist church in Baltimore — and then let the church in Baltimore send her to Fredricksburg, and so on — the churches taking the places in this history which were filled by the Masonic Lodges? Surely it was both their duty and privilege to have filled those places. They did not belong to the Masons; they belonged to the Baptist churches and to have occupied them would have been exactly in accordance with apostolic pre-

cept and primitive practice. (See 1 Cor. xvi. 6; Phil. iv. 15; Col. ix. 16; Titus iii. 13; James ii. 15, 16; 3 John vi.) When shall the time come when the brotherly love and Christian beneficence of the churches shall no longer be cast into the shade by the strong attachments and open-handed generosity of worldly societies? — *Masonic Tidings.*

DISCOVERY OF MASONIC EMBLEMS.

THE Newark (N. J.) *Advertiser* says: "Some interest has been created in Sussex County during the excavation for the Midland Railroad by the discovery of some relics of former times in the form of two silver Masonic badges, ornamented with square and compass, moon and sun, in accordance with the Masonic emblems of the present day, which were found five feet below the hard earth excavations of the Midland Railroad. How the badges ever got there is a mystery, as no human remains were connected with them, and the soil is a compact slate. Victor M. Drake, of the Newtown *Herald*, says that it is well known that Masonic emblems were worn both by the pioneers and Indians of the country as a means of self-preservation against the incursion of Tories and robbers, who in the early settlement of the country held almost undisputed sway on both sides of the State line. The fact is well established, that as early as 1776, Major Wood, of Goshen, who was in command of the Minisink battle, fought opposite the Lackawaxen, when being overpowered by the Indians, and taken prisoner, saved his life by signalling Brandt with the grand hailing Masonic sign of distress; and Masonic badges were in general use at the time, both in the Delaware and Susquehanna valleys, as one of the measures for protection, against the bloody Indian incursions to which the frontier settlements were at all times liable."

THE following officers were installed in Faith Lodge, Charlestown, Dec. 23: John B. Norton, W. M.; James Swords, S. W.; Henry W. Bragg, J. W.; James Adams, Jr., Treas.; James W. Poor, Sec.; Francis W. Pray, S. D.; Chas. F. Fairbanks, J. D.; William Murray, Chaplain; Joseph F. Lothrop, S. S.; Wm. Reed, J. S.; Henry C. Cutter, Marshal; Fred. Waterman, I. S.; Rowland Hill, Tyler; Henry K. White, Jr., Organist. At the conclusion of the ceremony, the members with the visiting brethren were conducted to the banquet hall where the tables were spread with a bountiful supper, and an hour or more was spent in a pleasant and social manner.

THE HOLY BIBLE.

MASONRY teaches that "The Holy Bible is the inestimable gift of God to man," — "that it points out the path that leads to happiness." Every well-governed Lodge is furnished with the Holy Bible, which is indispensable; as much so, yea, even more, than the Square and Compass. It ever has been, and it ever will be regarded as the Great Light of Masonry. It is ever found upon the Lodge Altar, and on it does the Mason take his obligations. The God of the Bible is the God of Masonry, and true Masonry can know no other God than Him who "In the beginning made the heaven and earth." Kneeling at the Altar of our institution the initiate is taught to put his trust in this great and holy Being, and farther, is taught that he whose trust is in God, has his faith well founded and need fear no danger. "Faith in God, hope in immortality, and charity to all mankind," is the Masonic Creed in a single sentence, and it is the summary of the teaching of the Bible. Indeed it may truthfully be affirmed that the Masonic fabric rests upon the Scriptures; and to take the Bible out of Masonry would be to remove the foundation and frame work of the entire institution.

And yet we are pained to know that there are a *few* of our brotherhood who would favor the removal of the Bible from the Masonic Altar! We have never found a half dozen such Masons in all our travels, but still we are assured there are few such. Some of these few are infidels, and as such should never have been admitted into our sanctuary. They are not of us, and why they should seek to place themselves in so false an attitude before the world, is more than we are able to explain. Every Mason knows that they are as false to their professions, as Masons, as they are to the teachings of the Bible. The other class we speak of pretend to believe in the Bible, but they wish to have the foundations of Masonry so universal as to reach everybody, of whatever creed or religion, whether Jew, Mahometan, Christian or Pagan. In one sense Masonry is so universal. It knows no creed, but a faith in the one living and true God, and the fundamental truths received by all intelligent and civilized religionists. But we must insist that its Great Light is the Holy Bible — and he who has no veneration for that greatest and best of all Books, THE BOOK, as the word signifies, has no more business inside of a Masonic Lodge than the stupid Atheist. The light which has been shed by the pages of this

volume is what has thus far enlightened the world. Its history is the history of our civilization, and show us if you can where Masonry has gone and done its efficient work in enlightening mankind without the effulgent light irradiating from the pages of this most noble and glorious gift of God to mankind.

We were much astonished recently to receive a note from a Masonic Brother of the Hebrew Faith, one who has written much for Masonic publications on each shore of the Atlantic, assuring us that it was his conviction that the Bible would yet have to be removed from the Masonic Altar! Never! while Masonry remains Masonry. When it is so far remodelled as to admit atheists, uncultivated pagans, those who bow down to stalks and stones, gods made with their own hands, instead of the only true God of Moses and the Prophets, as well as Jesus Christ, when you can form Lodges and perform the work of the Order in total darkness, without Square and Compass, and divest the institution of all its exalted and exalting principles, then may you take the Bible from its altar, and not till then.

We have taken the position that in one sense Masonry is universal. It throws its doors open to the people of every nation of the earth. All it asks is that they shall be worthy and qualified. When they have been sufficiently taught to understand its noble principles, and receive its soul-elevating truths, it admits them into its sanctuary, and aids them on to still higher attainments. But it does not propose to quench out its Great Light because the blinded eyes of some uncultivated savages, or unbelieving atheists, do not comprehend its meaning. As well might it be required that we close our schools and colleges, because barbarians and savages cannot be at once admitted, without study and previous preparation; yea, as well insist that we should abandon the use of steam engines and the telegraph because the ignorant cannot comprehend their operation!

We repeat, while Masonry remains, the Bible will remain upon its altar, the most venerated of all books. Its pages will be consulted by Masons who desire to know the way leading to happiness that they may walk therein. If its divine light, as it shines in darkness, is not comprehended by all, yet Masons will seek unto that light, and endeavor to walk therein — and in so doing they will never be confounded, nor have reason to regret their course. And we rejoice in the thought that wherever a Masonic Lodge shall be erected there the true God of the fathers will be venerated, and there the Bible will be open upon the altar, to instruct the brotherhood in their duty toward God and their fellow men. So mote it be. — *Michigan Freemason.*

GRAND LODGE OF MASSACHUSETTS.

THE Grand Lodge of this Commonwealth held its annual communication at the Masonic Temple in this city, on Wednesday, December 14th. The attendance was probably more numerous, and a larger number of Lodges were represented, than on any previous occasion since its organization. The business was of an important and interesting character, though mainly local in its bearing, and will be referred to more particularly, on some future occasion. The opening address of the Grand Master was an admirable, clear and detailed exposition of the financial and general condition of the Grand Lodge and the fraternity in the State, and was received with great favor by the brethren. Several elaborate and interesting reports were made by committees, and will hereafter receive attention in our pages. The elections passed off, with one or two exceptions, with almost entire unanimity, and resulted in the re-election of M. W. Wm. S. Gardner unanimously, as Grand Master; and the election of R. W. David W. Crafts, Senior Grand Warden; E. W. Burr, Junior G. Warden; John McClellan, G. Treas. Solon Thornton, Recording Grand Secretary. On the following day, Thursday, the Work and Lectures were exemplified by the Grand Lecturers, R. W. Bros. E. Dana Bancroft, Cephas Brigham, and Alfred F. Chapman, in the presence of between five and six hundred brethren, chiefly officers of the Lodges. The entire day was taken up in this exhibition, to the great satisfaction of the large audience assembled.

THE MEMORIAL.

R. W. BRO. MOORE, —

I wish to say a word upon the high style of art which has been so auspiciously exhibited in the mechanical part of the Centennial Memorial of the Lodge of St. Andrew. I understand that the printing of the text of this work and also the superb plates was executed at the printing office of ARTHUR W. LOCKE & Co., in Boston. In some of these illustrations I noticed the fact that they were printed upon from one to seven plates, and in as many different colors respectively. This requires unusual skill, nice adjustment, and general painstaking. Now the evidence of all these important qualities is strikingly shown in this Memorial, and is a high tribute to the printers who have so well succeeded in this particular branch.

The thorough excellence of the type setting, the nice adjustment of the work, discover a practical workmanship to a degree which is not surpassed in the very finest specimen of typography that I have met with.

The general merits of this unique Masonic publication I forbear to enlarge upon. Certainly few Masonic books of any time or country are better calculated to command more attention, whether it be for the superb manner, taste and completeness, in which the varied contents are presented, or for the intellectual capacity, which has been manifested in the preparation of it.

Fraternally, A SUBSCRIBER.

MR. KOBBER BECOMES A MASON.

[We give place to the following in our pages, to gratify a fun-loving brother, who thinks particularly well of it as an extravagant and ridiculous burlesque of the popular superstitious conceptions which, mainly through the influence of bigotry and priestcraft, have obtained among the more ignorant classes of people, especially in the Catholic countries, in reference to the mysterious ceremonies and diabolical transactions which take place in our Lodges.]

I FLATTER myself I understand something about secret societies. I've had a passion for that sort of thing, ever since I was old enough to tell lies. I have scouted around pretty extensively among the different organizations. I've been an Orangeman, and a Fenian, and a Good Templar, and a Counterfeiter, and also a Knight of Malta. I have belonged to the Sons of Temperance, and the Odd Fellows, and the Young Men's Christian Association, and the Band of Hope, and a band of robbers. I've been into everything, and I thought I knew everything almost, but I didn't. Three months ago, I became infatuated with Masonry, and since I joined that organization, I've discovered that there are several things connected therewith, that outsiders *don't* know just a pretty good deal about. Now, Mr. Editor, I propose making these secrets public, not out of compassion for my fellow men, who may be tending towards Masonry, and act as a warning, and so on, because I haven't got a spark of human kindness in my breast, and would rather see every mother's son put to the torture, than not, but because I have a spite against the fellows who initiated me, who made the irons too hot, and the goat too frisky, and treated me with a roughness, generally, that the occasion did not warrant.

Before fulminating my narrative I will state, for the benefit of those who don't know, that Masonry is about six hundred thousand years old. It was old when the fraternity got into trouble at the tower of Babel, and it was old when Adam first put on his apron as Grand Master in the Eden Lodge. As a more convincing proof of its antiquity, I would just mention that a party of miners the other day in one of their excavations, came upon the petrified remains of a Masonic Lodge, with the members in their places and all complete, and eminent geologists who have examined the fossils are of the opinion that these bodies have been imbedded in the rock for more than fifteen thousand years.

On the evening I was to be initiated I made my will and took a most affecting leave of my family. Thus prepared, I started for the lodge, accompanied by Brother John Smith, S. R. S. P. T., who was to "see

me through." We had no difficulty getting past the first entrance; but when we knocked at the second, a flat little fellow looked out through a round hole in the door, and put this startling instigatory to Brother Smith: Chetuxehronhighcockalorum? to which Bro. Smith replied cheerfully: Nix-my-dolly-whack-doo. The little fellow then said: Flodzestcompbritidyumtum; and my conductor giving a satisfactory answer we were permitted to enter. Before I had time to look around me a long-legged fellow knocked me over with a club; he then stood me on my feet, and another marauder made a rush at me and brought me down again. After I had undergone this exhilarating exercise for about five minutes, they stretched me out on a bench and examined my teeth, and pinched my muscles, and stuck pins into me all over, and shoved cayenne pepper up my nose, and poured molten lead in my trousers pockets, and pulled hairs out of the back of my neck, with red hot pincers, with a view, I suppose, to make me feel unembarrassed and at home. * * * *

When I came to my senses I was alone in the ante-room of the lodge. It was a lively and cheerful apartment. A couple of crocodiles were amusing themselves in a corner, and a few full grown rattle-snakes were practicing the flying trapeze on the stove-pipe. The furniture consisted chiefly of half a dozen mummies, the skeletons of Captain Kidd, Lucretia Borgia, Guy Fawkes, Jack the Giant Killer, Oliver Cromwell, the Wandering Jew, William the Conqueror, Christopher Columbus, and Dick Turpin; a flying machine, three barrels of gunpowder, and a remarkably healthy and well developed wild cat. Just then half a dozen pirates, clad in aprons and sashes, rushed into the room with a whoop. One of them, the biggest and ugliest, who appeared to be the chief, ordered the attendants in a voice of thunder, to trot out the animal. The attendants disappeared, but immediately re-appeared, leading an iron-clad goat, a regular double decker with sixteen horns, a pair of wings and seven or eight tails stuck all over him. My eyes were bandaged and I was told to mount. I said, gentlemen, if you'll excuse me I would rather not. I'm not accustomed to going up in a balloon; besides I've got an engagement down town. My wife wants to see me particularly. I'll be back in a few minutes; I rather think my house is on fire, but I'll be back in a few minutes, yes gentlemen in a few —. Before I could finish my sentence, I was seized from behind and planted firmly astride of the infernal goat. Somebody then said let go, and away we went. I've been through a good many perilous scenes; I've taken part in an election fight; I've

been down in a railway collision, and up in a steamboat explosion. I've fallen down three flights of stairs, and walked out of a fourth story window, but this goat excursion was a little ahead of them all. When I come to reflect on the matters in cold blood, I wonder that I ever came out alive. The furious beast kicked and screamed, and rolled over and turned back somersaults, and front somersaults, and drove me against the ceiling and underneath the chairs, till the bandage fell from my eyes, and I had to let go. The goat vanished up the chimney in a blue flame, and I found myself in the centre of the lodge-room; with about fifty Masons in aprons, and nothing else, dancing a war dance around me. The rest of the members were standing on their heads in the different corners, all but the cadaverous looking buccaneer, who seemed to be the head of the department. Soon they left off dancing and marched round the room chanting an inspiring dirge. I was then hauled up in front of the Chief's desk, who thus addressed me: "Brother Kobb, you are now one of us. You are a member of an institution that has lasted over three million years. You are impervious to mundane influences. You are water proof and fire proof, you are over proof. You can walk through the river or sit on a red hot stove with impunity. Mortal man cannot harm you, and the devil himself must curl up his tail and walk off at your approach. Be virtuous, Mr. Kobb, and you will be happy."

I then assumed a sash and apron.

KOBBS, JR.

Obituary.

At a stated convocation of Wheeling Union Chapter, No. 19, held at the Masonic Temple in the City of Wheeling, W. Va., on Monday, September 8th, 1870, the committee appointed to draft resolutions of respect to the memory of Comp. Henry G. Harding, presented the following report, which was adopted:

TO THE H. P. OFFICERS AND COMPANIONS OF
WHEELING UNION CHAPTER, No. 19.

Companions:

It is a solemn thing to die; solemn to think, that go where we may, do what we may, our steps are constantly and inevitably tending to the Tomb.

"And our hearts, though stout and brave,
Still like muffled drums are beating
Funeral Marches to the Grave."

But though solemn, yet it is not to be dreaded by those who having fought the good fight, and placed their faith in our Great High Priest, can regularly pass the Vails of the Sanctuary above and by means of the signet of Truth, gain admittance into the presence of the Grand Council, and be greeted with the plaudit of well done good and faithful servant, enter thou into the joy of thy Lord.

Death has invaded our Sanctuary and stricken down one of our noblest and best companions; as the crash of thunder from a clear Summer's sky, so came the announcement of his death upon us. Away from home and friends; among strangers, with but one friendly hand to fan his brow or bathe his fevered lips, he passed away.

As a slight token of our appreciation of his worth as a man and Mason, and as an evidence of our grief at his loss, be it resolved, that in the death of Companion Henry Grattan Harding, we mourn the loss of one who, from his first entrance into the *outer Courts of our Temple*, served his Master with freedom, fervency and zeal; under whose skilful touch many rough ashlers were fitted for the building, who permitted no unfinished or imperfect work to pass his inspection; who ever felt the importance of faithfully discharging the duties entrusted to him, and always endeavored to dispense light to his less informed brethren.

Resolved, That in his death, we may each of us be made to feel what frail and dependent creatures we are, as we travel *the rugged path of life*, and be taught to ask that the *Vails* of ignorance be removed from our minds; that the *rod* of grace may support and defend us from the malice of that *Serpent* who seeketh our ruin; that the *Leprosy* of sin be eradicated from our bosoms and *Holiness to the Lord* be engraved on all our thoughts, words and actions.

Resolved, That we humbly trust that when the earthly house of our Companion's Tabernacle was dissolved, and when he passed the outer Vails of the Earthly Courts, that his reliance on the sacred word was so strong, that he was admitted into the *Holy of Holies* above, into the presence of the Supreme High Priest, where the *incense* of piety burns upon the Sacred Altar day and night.

Resolved, That we tender to his widowed mother and her family our sincerest sympathy, and pray that the blow, though sudden, may be so blessed to them, that they may be made to feel that the parting is but for a little season, and that ere long they will be a united family in that better world where sorrow and sickness never come.

Resolved, That we drape the furniture of this Chapter in mourning for thirty days, that the Companions wear the usual badge of mourning for the same time; that a copy of these resolutions be spread upon the minutes of this Chapter, and a copy of the same forwarded to the family of our deceased Companion.

J. F. MERRIMAN,	}	<i>Committee.</i>
GEO. BAIRD,		
J. V. L. RODGERS.		

GRAND COUNCIL OF INDIANA.

We are indebted to Comp. W. W. Austin, M. P. G. M., for a copy of the proceedings of this Grand Council at its annual communication at Indianapolis, in October last. The meeting was largely attended, some thirty-five councils being represented, and much business of an interesting local character was transacted. The opening address of the M. P. is a well written and admirable paper. Our Companion appropriately and eloquently says:—

While the incense of prayer yet hovers o'er us, and before we enter another cycle, it is meet that we, as Select Masters, arrest our steps, and examine the arches we have erected in the past. Will their pillars bear the test of the plumb-line of morality? Have we, in all our actions with each other, and with the world, carried out the principle of the level of equality, ever remembering that we are all frail, and accountable to the Grand Puissant of the universe for deeds done to one another? Have we made our path of such breadth, that in our daily walk we could take Charity as our companion, ever whispering good cheer to a brother, pointing out to him the pleasant ways we may have trod, and sustaining him where his foot may have faltered through ignorance or wilfulness? If, by our labors we have proved that brotherly love has reigned in our hearts, that we have labored in the grand call of relief because we loved to do it for its own sake—then have we been true Masons, then shall we feel that our deeds have made us Select, and we may unhesitatingly claim the justice due us in being admitted to the Celestial Lodge above.

Our brother next notices in affectionate and touching words, the decrease, since the last annual communication of the body, of Companions Mendenhall and Clark, to whose memories he pays a high tribute, and then proceeds to the consideration of the more general business of the Council, and a brief statement of his official labors the past year. He refers to a movement which seems to be exciting some interest in this branch of the Order, having for its object the enrolment of the Council degrees as a pre-requisite for admission to the Encampment—to which subject we shall take an early opportunity to refer again.

The report of the committee on correspondence is an interesting and well prepared document, from the pen of the M. P.

The officers for the ensuing year are as follows:—

Comp. William W. Austin, of Richmond, M. P. Grand Master; Comp. Martin H. Rice, of Indianapolis, Dep. P. Grand Master; Comp. Alexander Thomas, of Terre Haute, G. T. Ill. Master; Comp. George H. Fish, of Evansville, G. P. C. of the Work; Comp. Charles Fisher, of Indianapolis, Grand Treasurer; Comp. John M. Bramwell, of Indianapolis, Grand Recorder.

CHRISTMAS CAROL.

BY J. G. HOLLAND.

There's a song in the air !
 There's a star in the sky !
 There's a mother's deep prayer
 And a baby's low cry !
 And the star rains its fire while the beautiful sing,
 For the manger of Bethlehem cradles a King !

There's a tumult of joy
 O'er the wonderful birth,
 For the Virgin's sweet boy
 Is the Lord of the earth.
 Ay ! the star rains its fire and the beautiful sing,
 For the manger of Bethlehem cradles a King !

In the light of that star
 Lie the ages impearled ;
 And that song from afar
 Has swept over the world.
 Every hearth is aflame, and the beautiful sing
 In the homes of the nations that Jesus is King.

We rejoice in the light,
 And we echo the song
 That comes down through the night
 From the heavenly throng.
 Ay ! we shout to the lovely evangel they bring,
 And we greet in his cradle our Saviour and King.

GRAND CHAPTER OF MASSACHUSETTS.

THE annual convocation of the Grand Chapter of Royal Arch Masons was held at the Masonic Temple, Boston, on Tuesday, the 13th ult. The largest gathering of Companions ever had was present during the day, and witnessed with much gratification the evidence of the greatest prosperity of the craft.

The following is the list of officers elected and installed during the evening :

Henry Chickering of Pittsfield, Grand High Priest ; Z. H. Thomas, Jr., of Cambridge, Deputy Grand High Priest ; Thomas Waterman of Boston, Grand King ; F. G. Walbridge of South Boston, Grand Scribe ; Peter C. Jones of Newton, Grand Treasurer ; Alfred F. Chapman of Boston, Grand Secretary ; John Haigh of Lawrence, Grand Captain of Host ; W. H. Murray of Pittsfield, Grand P. S. ; S. B. Hildreth of Dorchester, Grand R. A. C. ; J. T. Kimball of Boston, Gr. M. 3d V. ; Samuel L. Fowle of

East Boston, Gr. M. 2d V. ; Wm. A. Shaw of Palmer, Gr. M. 1st V. ; Rev. John P. Robinson of Boston, Rev. St. John Chambre of Stoughton, Rev. G. S. Noyes of Boston, Grand Chaplains ; Eben F. Gay of Boston, Frank E. Jones of South Boston, Grand Stewards ; Marlborough Williams of Boston, Seranus Bowen of Boston, Grand Lecturers ; Rev. John W. Dadmun of Winthrop, Committee on Foreign Correspondence ; John McClellan, Solon Thornton, John K. Hall, Committee on Finance ; William Parkman, Chas. Harris, Charles J. Danforth, Committee on Charity ; Peter C. Jones, Wm. Parkman, Richard Briggs, Trustees on Funds.

[Communicated.]

VISCOUNT MONTACUTE OR MONTAGUE.

BOTH these names appear to have sprung from the same root, and to have subsequently assumed the different spellings indicated. While the weight of the Masonic evidence is that the Grand Master of England, in 1732-3 was familiarly known as the Viscount Montacute, his honorary title was Montague, which latter orthography was recognized by his family, as appears from the inscription on his tomb-stone, copied by R. W. Bro. Heard on his recent visit to England, as follows :

I. H. S.

Beneath this Marble
 Are deposited the mortal Remains
 Of the Right Honourable Anthony
 Viscount Montague.
 His Lordship was born in the Year 1686
 And departed this Life on the 23rd Day of April 1767
 In the Eighty-Second Year of his Age :

Here also lies Interred
 The Right Honourable Barbara
 Viscountess Montague
 His faithful and beloved Consort :
 Her Ladyship was the third Daughter
 Of Sr John Webb Bart. of Hathrop
 In the County of Gloucester ;
 She was born in the Year of our Lord 1697
 And died on the 6th Day of April 1779
 Aged Eighty-two Years.

This plain Tomb was erected
 To their Memories
 As a small Tribute of Gratitude and Respect,
 And as a lasting Memorial
 Of his Filial Affection,
 By their only surviving Son
 The Right Honourable Anthony Joseph
 Viscount Montague,
 In the Year of our Lord 1781.
 Requiescant in pace.

MASONIC Regalia, Jewels and Books. Pollard & Leighton, No. 104 Tremont St., Boston, keep constantly on hand a large assortment of goods for Lodges, Chapters, Councils and Commanderies, also all the Books published in the United States. Price list sent on application.

WANTED.—The January, 1870, number of this Magazine, being No. 3 of Vol. 29.

THE Masonic Temple erected by our German brethren in Alleghany City, Pennsylvania, costing \$40,000, was dedicated on the 30th of November.

FREE MASONS' HALL, London, has had a very narrow escape from being burned down. An adjoining building was burned, and the hall damaged about \$3,000.

OUR authority for the statement that the great Masonic picnic in New York, netted but \$3,000, is *Pomeroy's Democrat*, and we have no doubt of its correctness, though we shall be happy to learn that the sum realized was very much larger.

CHARITY.—It is stated by the Secretary of the "Girls School," in the *London Freemason* of December 3, that "the Masonic Brotherhood had been the means of raising more than a quarter of a million of money [about \$1,250,000] for the help of the sick and wounded in the present lamentable war."

How frequently it is that the most unreasonable and unreconciled enemy that you may have is the one who feels and knows that he has wronged you. And more especially his enmity and hatred will become intensified when he knows that you know his meanness. And a more unhappy man than such an enemy can not be found.—*Exchange*.

PETERS' MUSICAL MONTHLY.—Again we welcome this valuable monthly, so well stored with choice and pleasing music. The Christmas number brings with it several songs appropriate for the season and coming holidays, besides two beautiful waltzes entitled "Pleasant Memories" and "Driven from Home," "Moss Rose Schottische" and "Sweet Music." The songs are simple and sweet. Arranged as solos, duets and quartettes. Published by J. L. Peters, Broadway, New York. Terms, \$3.00 per annum.

ELECTIONS.—Avoid all rings, cliques, and combinations. Let every officer be elected without reference to any other, upon his own merits.

Especially, avoid the dangerous policy of electing brethren to office because they are in the line of promotion. It gives the chief officers the power to nominate their successors, and is to all intents (not intended, perhaps), a combination or ring. Our Grand Bodies are falling into this pernicious habit, and the

result will be disaster and disgrace if continued.—*Trowel*.

MASONIC.—The following officers were installed at Mount Tabor Lodge, East Boston, Thursday evening, Nov. 24: Increase S. Pote, W. M.; Ed. H. Morse, S. W.; J. Woodley, J. W.; J. H. S. Pearsons, Secretary; J. B. Webster, Treasurer; Rev. W. H. Cudworth, Chaplain; J. W. White, Marshal; M. M. Hancock, S. D.; C. H. Lynch, J. D.; A. C. Adams, S. S.; J. Allen, J. S.; A. Fisher, Sentinel; Samuel W. Gleason, Tyler for his 13th term. After the installation A. B. Barrett, W. P. M., presented Dr. Seth C. Ames, the retiring W. M., with a Past Master's Jewel.

HALLAM'S OPINION OF FREEMASONRY.—The curious subject of Freemasonry has unfortunately been treated only by panegyrists or calumniators both equally mendacious. I do not wish to pry into the mysteries of the Craft, but it would be interesting to know more of their history during the period when they were literally architects. They are charged by an act of Parliament (3 Henry VI. 1), with fixing the price of their labor in their annual chapters, contrary to the statutes of labor, and such chapters are consequently prohibited. This is their first prosecution; they have since undergone others, and are perhaps reserved for still more. It is remarkable that Masons were never legally incorporated; their bond of union being stronger than any charter.

A NOTE OF THE PAST.—The *New York Courier* gives the following extract from the *Mercury* newspaper published in that city, July 2d, 1753, which is interesting as a note of the early times of Masonry in the provinces. The Spring Garden here referred to we think was situated near Hurl Gate on New York side of East river, and the Long Bridge must have been the bridge over Harlem River, near which the King's Arms Tavern was situated:

Sunday the 24th ult., being the Anniversary of the Festival of St. John the BAPTISTE, the Ancient and Right Worshipful Society of FREE AND ACCEPTED MASONS, of this city, assembled at Spring Garden the next Day, and being properly clothed, made a regular Procession in due Form, to the King's Arms Tavern in Broad Street, near the Long Bridge, where an elegant Entertainment was provided; and after drinking his Majesty's, and several other loyal Healths, the Day was concluded in the most social manner, and to the entire Satisfaction of all the Company.

THE FREEMASONS' MONTHLY MAGAZINE.

VOL. XXX.]

FEBRUARY 1, 1871.

[No. 4.

PAST GRAND MASTERS OF MASSACHUSETTS.

It is known to all of our brethren in this Commonwealth, and to many out of it, that at the time of the burning of the Winthrop House (Freemasons' Hall), in 1864, the walls of the large and elegant room in which the Grand Lodge held its regular sessions, were enriched and beautified by the portraits of Past Grand Masters of Massachusetts, from the establishment of the first Grand Lodge in the Colonies in 1733, to the year 1854. Among them was an original of Henry Price, the first Grand Master, and another of Joseph Warren, first Grand Master of the second Grand Lodge. Besides these, were originals or copies of John Warren, Grand Master in 1782; John Cutler, 1792; Paul Revere, 1794; Josiah Bartlett, 1797; Samuel Dunn, 1799; Isaiah Thomas, 1802; Timothy Bigelow, 1805; Benjamin Russell, 1813; Francis J. Oliver, 1816; Samuel P. P. Fay, 1819; John Dixwell, 1820; John Abbot, 1823; John Soley, 1826; Joseph Jenkins, 1828; Joshua B. Flint, 1834; Paul Dean, 1837; Caleb Butler, 1840; Augustus Peabody, 1842; Simon W. Robinson, 1845; Edward A. Raymond, 1848; George M. Randall, 1851; Dr. Winslow Lewis, 1854. There were, besides the above, memorial portraits of Bros. Robert G. Shaw, John B. Hammatt, Robert Lash, and the well known Tyler of the Grand Lodge, William C. Martin; and it is not a little remarkable that the only surviving brethren among them all, are Bishop Randall of Colorado, and Dr. Lewis of this city.

These portraits constituted a kind of pictorial history of the Grand Lodge from its earliest days, and were regarded with deep interest

by the whole Masonic fraternity of this Commonwealth. The loss of them was one of the lamentable consequences of the unfortunate conflagration which for a time deprived the fraternity of the State, of their splendid home. The list of names as here given does not, however, comprise all the Past Grand Masters between the years indicated. Of some of the earlier and a few of the later, it was found impossible to obtain portraits from which to make copies. This is a hiatus that can never be filled; and this is to be the more regretted, because among the missing, as among those whose portraits we have, were some of the ablest and strongest men and patriots of the time, in which they lived — men of historic note, the record of whose public services and eminent qualities, illustrates the annals of the early days of our political history, and reflects enduring honors on our Institution. Much however, can be done to repair the loss — something has already been done — and our readers generally, whether at home or abroad, will be gratified to learn that the subject has been placed by the Grand Lodge in the hands of a competent and energetic committee, whose veneration for the Institution and the distinguished brethren who, in past years, have presided over it, is a safe guaranty that no efforts will be left untried, which will tend to secure the highest success attainable in the fulfilment of the object of their appointment.

The collection of portraits which were destroyed by the fire, with some few valuable exceptions, was made by a committee of the Grand Lodge in 1854, of which Dr. Lewis was the active chairman, and through whose personal influence unexpected success was attained. We have recently met with a note addressed to him by Professor Joshua B. Flint, one of the most talented and accomplished of our Past Grand Masters, dated at Louisville in 1854, in answer to a request for his portrait to be hung with others in the hall of the Grand Lodge. From this note we give the following extract, as not inappropriate in this place: —

“As one of the band of honorable and estimable gentlemen, whose portraits it is intended to place upon the walls of our Grand Lodge room, I thank my brethren most heartily, for the flattering consideration which that intention implies. It is an honor to be thought memorable, in any sense or degree, by such an assembly of men as have always constituted the Grand Lodge of Massachusetts since I have had the privilege of knowing it, and especially so, to be included in an act or expression thought to be a deserved tribute to the memory of so worthy a body of gentlemen as have, from time to time, been called to preside over that venerable institution. I have always thought

there is one commendation more justly due to our old Grand Lodge than to any other association or community, whose chief is an elective officer, viz: that this high elective function has been exercised there, with a more single regard to the best interests of the institution and the suitableness of the person elected, than anywhere else. The great cardinal question — ‘Is he honest, is he capable, is he *faithful to the constitution?*’ — has more uniformly been the determining question, in our elections of Grand Master, than in any other body that I have known, who had such an official distinction to confer. Even in the case of my own election — the most questionable case of any — I have always believed, and glory in the belief, that the brethren were actuated, whether wisely or not, by the same high principle of integrity in the constituent, to the disregard, in an extraordinary degree, of considerations of age, experience, and civil position, which had generally been influential before.”

In this connection the following note will not be deemed out of place. It is in answer to one from Dr. Lewis, as chairman of the committee, to R. W. Bro. John P. Bigelow, ex-mayor of Boston, asking for the portrait of his father, the late Hon. Timothy Bigelow. We deem it valuable as a concise and reliable biographical sketch of the distinguished brother who is the subject of it: —

REVERE HOUSE, June 24th, 1855.

MY DEAR SIR,

My father was born at Worcester, April 30th, 1767, and died May 18th, 1821, fifty-four years and eighteen days old. He graduated at Harvard College, 1786, commenced the practice of law in Groton, 1789, married the daughter of Judge Oliver Prescott (brother of the *Bunker Hill* Prescott) in 1791, and removed to Medford in 1806. He was, during most of his adult life, a member of some branch of the State Government — Council, Senate or House, and was eleven years Speaker of the last named body — he was the last Speaker, 1820 (winter), of *Massachusetts and Maine* UNITED. He twice had the nomination of the legislative caucus of the Federal party (then dominant in our State) for the Senate of the United States, but declined. He was also pressed by the caucus to stand for Governor in 1816, but declined and recommended his friend and physician General Brooks of Medford, whose subsequent official career shed so much lustre on the State, and his profession. My father had also repeated offers of a seat on the Supreme Bench, as vacancies occurred; but adhered to his rule, — *never to accept any office which would interfere with his accumulating an honorable competency for his family*, — a matter which he accomplished to his satisfaction several years previous to his decease. He was in full practice for many years of his life, not only in Middlesex, Suffolk and Worcester, in this State, but also in Hillsboro' and Cheshire in New Hampshire, — the law reports for all those counties indi-

cating the fact. An article in Lempriere's biographical dictionary, American edition, sketched by an eminent lawyer (deceased), estimates that my father argued *fifteen thousand* causes during his life! Be that the exact fact or not, it is quite certain (in the opinion of lawyers competent to judge) that no lawyer in this country has, within the same space of time (30 years), argued more causes or enjoyed greater patronage in his profession than my father.

His attachment to the Institution of Freemasonry was ardent and sincere. The records of its Chapters and Lodges attest to his labors to promote its welfare.

I have thus answered your inquiries more fully perhaps than you desired or expected, and am with sincere regard,

Your friend and serv't,

JOHN P. BIGELOW.

The above sketch indicates very correctly, and without exaggeration or embellishment, the average character and social distinctions of the distinguished brethren, the loss of whose portraits Massachusetts Masons have so much reason to deplore. And this consideration alone we cannot doubt will stimulate the committee who have the matter in charge, and insure the co-operation and assistance of the Lodges with which the deceased were connected while living, or whose names have since been adopted by them, in their endeavors to replace them, so far at least as this is now practicable. With these portraits restored to the panels prepared for them, "SUTTON HALL" in the Masonic Temple, will be the most attractive, as it is now the most beautiful, Masonic Lodge-room in the world.

INITIATION OF A BRAZILIAN INDIAN.

SOME score of years ago, an intelligent Paris correspondent, now deceased, sent us the following anecdote of the initiation of a Brazilian Indian, a member of a tribe hardly more civilized than the wild Indians of our own western forests. It was an experiment, and had the party survived, it might probably have resulted favorably, as similar cases, both in this country and in the older portions of the Eastern Continent, have resulted. We published it in this Magazine at the time; but as few of our present readers have probably ever seen it, we give it the benefit of a re-insertion, as a matter of romantic interest:

Some years ago, a French naturalist brought to Paris from the forests of Brazil, for examination by the Academy, an Indian man and woman of the tribe of Bolecudos. Mr. Porte, the naturalist, was desirous of being ad-

mitted into Masonry. I called on Mr. P. and saw the Indian at his house, and thought that if we could admit him also, it might perhaps be the means of affording protection to some adventurous naturalist or lost traveller in the wild woods of Brazil. The savage could not speak French, but Mr. Porte was able to converse with him, and make him understand the importance of his obligations and duties. I accordingly introduced the subject to Bro. Delandi, who was then Master of the Lodge. He at once approved of the suggestion, and *Manuel Makerkonik*, — such was the name of the Indian, — was initiated in the Clemente Amitie, on the 21st January, 1845, and successively received the two other degrees with Mr. Porte, his interpreter. He was subsequently present at a banquet, where he behaved with great propriety. Before leaving us, we presented him with a gilt copper-plate, upon which were engraved his name, that of the Lodge, and the date of his initiation. He promised to wear it continually about his person, when he should have returned to his native forests, and thrown off his European garments, in which he felt great restraint and uneasiness.

Our Indian understood very well, not our mysteries, but the essentials of our principles and requirements, and obligations. As an illustration of this, he made signs to be silent, when, to test him, we made some improper advances in the presence of his wife. And in order to impress upon his mind the importance of some of the lessons he had received, and with a view to ascertain how far he understood their import, we projected a mimic war. One of us played the part of an enemy. A tomahawk was put into the hands of the Indian. At the moment he was about to strike, the signal was given, and the tomahawk fell to the floor. Makerkonik then raised his fallen enemy, gave him the kiss of peace, and took him under his protection. The whole scene was one of the deepest interest, and excited the liveliest and most pleasurable emotions in all who were fortunate enough to be present. Soon after this, the Indian returned to his native woods, accompanied by Br. Porte, from whom I have recently learned the melancholy but interesting conclusion of his history.

When again mingling with his countrymen, and imparting to them a description of the new and wonderful things he had seen, and heard, and learned, in the strange and beautiful land he had visited, he seemed to take special pleasure in exhibiting to them the brightly polished Plate which bore the mystic emblems of his new relation to his more civilized friends, and in informing them of his admission as a member of a society which had spread itself over every land, and whose cardinal principles were the cultivation of Brotherly Love, Relief and Truth. In Brazil, he met with many Masons to whom he became warmly attached, and who took a deep interest in him. But he was not long permitted to wear his new honors nor to enjoy the new light that had been let in upon his understanding. The Great Architect of the Universe, to whose decrees all must bow in humble submission, had ordained otherwise. In the commencement of the past year, he was taken sick, information of which being communicated to Br. Porte, he immediately

hastened to his relief, travelling several hundred leagues for the purpose. He found Makerkonik stretched out upon his death-bed, having at his side a Brother from Brazil as his physician. He held in his hand the Plate given him by the Lodge Clemente Amitie, which he desired to take with him on his departure for the world of spirits, which occurred soon after, having each of his hands placed in those of his faithful and sympathizing brethren. He was buried with Masonic honors, the ritual being read by Br. Porte and the Brazilian physician. The Plate was placed in his coffin, agreeably to his request.

SUPREME COUNCIL, 33°.

IN pursuance of the action of the Supreme Council, 33° for the Northern Jurisdiction of the United States, at its annual session in Cincinnati, in June last, a district convention of the active and honorary members of the grade in Massachusetts, with invited guests from Maine, Rhode Island, and Connecticut, assembled at the Masonic Temple in this city, on Friday evening, January 6th, ult., at the invitation of the Ill. Bro. Gen. SAMUEL C. LAWRENCE, Deputy for the State, for the purpose of conferring the honorary degree of S. G. I. G. on the Ill. Bros. Samuel J. M. Homer, Sam. H. Gregory, Oliver Ellsworth of Boston, and Geo. H. Pierson of Salem, all S. P. R. S. 32°. The assemblage was one of the most numerously attended *local* meetings of the grade ever held in this city, — more than forty members being present, which, in view of the limitations of admission to the honor, was an extraordinarily large number. The convention was called to order at about 5 o'clock in the afternoon by the Deputy for the State, who announced that he had invited the Ill. Bro. Josiah H. Drummond, M. P. G. C. of the Supreme Council of the Northern Jurisdiction, to be present and conduct the ceremonies, and accordingly resigned to him the chair; on assuming which Bro. Drummond congratulated the Deputy on the large number of Inspectors who had assembled on his invitation, and having completed the necessary preliminary arrangements, directed the proper officers to introduce the candidates. It is hardly necessary to say that the ceremonies which followed were impressively and effectively rendered.

At the conclusion of the official duties, the company, on the invitation of Ill. Bro. Lawrence, repaired to the banquetting hall, where an elegant entertainment had been spread for their refreshment. About an hour and a half was pleasantly spent here, during which brief

speeches were made by Ill. Bros. Marshall P. Wilder, Lawrence, Drummond, Moore, Dame, Thompson, Lewis and others. The council then, by invitation of Lafayette Lodge, repaired to the Egyptian Hall, and witnessed the conferring of the Degree of Perfection by that body, Sub. Bro. Chas. H. White presiding; and we have never seen the degree more beautifully or impressively conferred. The furniture and all the necessary auxiliaries, were admirable in their character and arrangement. Every officer knew his duty, and did it. There was no stumbling or hesitation. The work went smoothly on, and the beauties of the degree were worthily presented. The Lodge is a credit to the Rite.

We are more than ever impressed with the propriety and wisdom of these district conventions as maintaining the dignity of the Supreme Body in its *work*, and in promoting the best interests of the Rite in the districts where held.

MASONRY AND EDUCATION IN ITALY.

WE are gratified to notice that Masonry, which is never behind hand in whatever concerns the welfare and progress of humanity, has in Italy taken hold of the subject of popular education, and leads off in a petition to the National Parliament, for the enactment of a law of "compulsory education" throughout the kingdom. This is a direct blow at the priestly power which has so long crushed the intellect and paralyzed the energies of the fairest and most interesting country in Europe, and it is earnestly to be hoped that the new parliament will at once take the matter in hand, and press it forward with the activity its importance and the future welfare of the country demand. We give below from the *London Freemason*, a very indifferent, though we presume, substantially correct translation of the petition presented to the Parliament on the 29th of October. We have not seen the original:

To the President of the Chambers, Florence:

SIR, — Whereas, the number of illiterate persons in Italy as compared with the greater part of the States of Europe is exorbitant, whereas in a free country no one has a right to be ignorant, nor ignore his duties in life as a man and as a citizen.

Whereas, the ignorance of the masses in Italy cannot but be advantageous to those classes whose monopoly they were, and who in order to exist, stop the freedom of thought bequeathed by the Almighty God to man as the

greatest blessing and most distinctive feature; and whereas those who are able to read for themselves without the help of others, acquire the knowledge of their own personality and independence of their rights and duties, and thus learn to respect themselves and their fellow-creatures.

For these sensible and humanitarian considerations, the Chapter of the Grand Lodge Areopago, true friends of the virtuous, *urgently* appeal to the National Parliament, in order, that through the length and breadth of Italy, a law be passed sanctioning the primary gratuitous, but at the same time compulsory, education for all citizens.

We remain, with the greatest respect,

Yours very sincerely,

THE PRESIDENT *of the Chapter.*

A. CARPI, *Vice-President.*

A. PROGLIO, *Secretary.*

LEGHORN, 29th Oct. 1870.

WOMAN VERSUS MASONRY.

It is not a little remarkable that while there is much interest manifested in certain sections of the country by the more ambitious of the female sex, to deprive Masonry of its masculinity, and give to it an androgynous or hermaphroditic character, there should now be found in the same sex an opposing element, which promises a speedy female anti-masonic war! Such, however, seems to be the case. We learn from the *Trowel*, that at Warren, Ill., "there is a woman ordained as a preacher, who makes Masonry a portion of her theme in every sermon. Not content with that, she is now engaged in visiting the families of Masons, in order to make strife." What such people seek, says Bro. Reynolds, is notoriety, and by hook or by crook, persecution. By all means, he continues, let them have their own way, and render them, under every provocation, that which they do not deserve, courtesy and hospitality. "Pound a fool in a mortar and he will be a fool still. Kindness and politeness these mischief-makers do not expect." Now this is all very good advice, but might be bettered, by cautioning the women against the influence of speculating or mistaken brethren, who are laboring to persuade them into Masonic connections and associations, which are not calculated to promote their individual happiness, or elevate them in their social relations. Female Masonry might have been of *political* service in the days of the French revolution, in the midst of which it was born, but it added nothing to the morality of that

corrupt period, nor to the individual reputation of the parties engaged in it. The sphere and the duties of women, lie in another direction, and they should be told by those who have a right to tell them, that their welfare or usefulness is not to be advanced by identifying themselves with either politics or Masonry. Masonry will do its whole duty by them, and it will do it the better, with no other aid from them than their words of approval and encouragement.

INSTALLATIONS, &c.

WOBURN ROYAL ARCH CHAPTER was instituted at Woburn, on Wednesday evening, December 28th, and the following officers were installed:—

Most Excellent High Priest, Wm. T. Grammer; Excellent King, Edwin A. Wadleigh; Excellent Scribe, Alva S. Wood; Chaplain, Rev. W. S. Barnes; Treasurer, Horace Collamore; Secretary, Sparrow Horton; Captain of the Host, George H. Conn; Principal Sojourner, Charles E. Follansbee; Royal Arch Captain, Charles K. Conn; Master of the 3d Vail, Fred. A. Flint; Master of the 2d Vail, C. Henry Moseley; Master of the 1st Vail, Frank H. Gould; Organist, C. T. Lang; Senior Steward, Albert Willey; Junior Steward, George Bancroft; Sentinel, Joseph Kelly; Tyler, A. V. Haynes.

This is a new Chapter, and comprises those residing in Woburn and Winchester, and starts with over fifty members.

ROBERT LASH LODGE, located at Chelsea, held its annual meeting on Wednesday, the 28th of December, when its officers were duly installed by the District Deputy Grand Master, R. W. Tracy P. Cheever; W. Bro. John Edmands is Master; Wm. Shillaber, Senior Warden; John H. Roberts, Junior Warden. We have not the names of the remaining officers. After the installation, a bountiful collation was provided in the Banquet Hall, where brief speeches were made by P. G. M. Dame, R. W. Wm. Sutton, R. W. Bro. Cheever, and Bros. B. P. Shillaber, who read a humorous poem, Wm. Parkman, Jr., and others. We understand that the occasion was a very pleasant one, though the evening *out doors* was far otherwise, and prevented the personal attendance of some of the more aged honorary members of the Lodge, who had contemplated being present.

MOUNT LEBANON LODGE of this city, held a public installation of its

officers at Masonic Temple, on Friday evening, December 30th. The ceremonies took place in the presence of the members of the Lodge and their families, and were performed by P. G. M. Parkman to the satisfaction of the large audience present. The services were interspersed with music by a select choir.

At the conclusion of the ceremonies of installation, a banquet was spread, and the remainder of the evening was spent in mutual greetings, and dancing. The officers installed are as follows : —

Caleb Blodgett, Jr., W. M.; George D. Moore, S. W.; Warren B. Ellis, J. W.; M. V. Lincoln, Treasurer; T. Waterman, Secretary; James M. Drew, S. D.; Samuel Hathaway, J. D.; Chas. J. Miller, S. S.; L. L. Cooper, J. S.; Samuel Millard, Chaplain; H. Vinal, I. S.; George H. Pike, Tyler; C. H. Spring, Marshal; D. Daum, Organist.

NEARING THE OTHER SHORE.

THE following beautiful waif we found floating about, and have gathered it in :

When, after the weary voyage that I first made across the ocean, sick and loathsome, I arose one morning and went on deck, holding on, crawling, thinking I was but a worm, I smelt in the air some strange smell, and I said to the captain, "what is that odor?" "It is the land breeze from off Ireland." I smelt the turf, I smelt the grass; I smelt the leaves, and all my sickness departed from me; my eyes grew bright, my nausea was gone. The thought of the nearness of the land came to me. And when, afar off, I saw the dim line of land, joy came and gave me health, and from that moment, I had neither sickness nor trouble; I was coming nearer to the land.

Oh! is there not for you, old man, and for you, wearied mother, a land breeze blowing on from heaven, wafting to you some of its sweetness? Behold, the garden of the Lord is not far away. I know from the air. Behold the joy of home. Do I not hear the children shout? The air is full of music to our silent thought. Oh, how full of music when our journey is almost done, and we stand upon the bound and precinct of that blessed land! Hold on to your faith. Believe more firmly. Take hold by prayer and by faith. Away with troubles and buffetings. Be happy; you are saved. In a few hours visions of God, and all the realities of the eternal world, shall be yours, and you shall be saved with an everlasting salvation.

THE ENGLISH MASONIC CHARITIES.

THE following statement of the condition and practical results of the great Masonic charities of England, will probably be new to many, and interesting to all our readers. We take it from a speech by R. W. Bro. Binckes, Secretary of the Freemasons' School for Boys, delivered on the occasion of the celebration of the Centennial Anniversary of the Lodge of Hengist, at Bournemouth, Hampshire, England, on the 3d of December :

In the Girls' School there were one hundred, and in the Boys' School nearly one hundred and twenty scholars, and there were one hundred and thirty of the aged of both sexes who were maintained by the voluntary contributions of Masonic friends — (hear, hear,) — and he could say without fear of contradiction, that those institutions were never in such a condition of prosperity as at the present moment. (Cheers.) They had a burden of £6,000 hanging around them, but on the 8th of December their mortgage would be entirely paid off, though in order to do that they had had to call in the assistance of their bankers, who had advanced them a certain amount of money on the faith of their security. By this means they got their debt into their own possession and changed a fixed mortgage debt which required to be paid off in six months, and to be paid in one sum, to a current balance at their bankers, which might be reduced as they had the means, and at the same time the interest would be at a much lower rate than on the mortgage debt. They would, therefore, by fulfilling their contract, be enabled to pay their mortgagee a cheque which would clear off the liability for the schools. This would, of course, leave a debt of £6,000, and that contrasted very unfavorably with the other institutions, which had funded property to the amount of from £30,000 to £35,000. But they had no lack of faith; they increased their benefits as much as they could by admitting the largest possible number of boys into the school, having confidence in the resources of the Craft. If he were to show them the shoal of applications that had come in during the past six weeks, they would be stirred up to fresh efforts in order to pay off the debt, and thus be enabled to admit twelve additional boys into the school. He was sure that, judging from the applications, they would have at least sixty candidates. They must not suppose that he was pleading for his own school and for nothing else; he desired to urge the other claims which Masonry had upon them, and he would mention that he had during the past ten years received no less a sum than £75,000 for Masonic Institutions. This was a large amount of money, especially when the other claims upon the brethren were borne in mind, including the fund for the sick and wounded in war and the fund that was raised on the loss of the steamer "Captain," which came home especially to that district.

TROUBLES IN CANADA.

[We publish the following from a late Montreal journal by request. The letter of Ex-Grand Master Harington is a sensible document, and contains advice which it might be to the interest of all parties to follow. The controversy has been continued long enough to satisfy any reasonable mind that it can be settled only by concession and mutual arrangement : —]

We learn that several of the lodges in this city, under the jurisdiction of the "Grand Lodge of Quebec," have decided to forego the annual dinner, and to donate to their Grand Lodge the sum such dinner would have cost.

Nor is Quebec City behind hand in its attachment to the new Grand Lodge, The late "Provincial Grand Lodge of England for Quebec and Three Rivers," being numbered amongst the things that were, has presented its beautiful silk banner to the Grand Lodge of Quebec, and jewels and regalia have been purchased by the subordinate lodges, and are about to be presented by them to the Grand Lodge of Quebec.

For the benefit of our masonic readers, we lay before them a most important and interesting communication touching the present existing troubles in the craft in Canada, addressed by M. W. Bro. T. D. Harington, Grand 1st prin. Z. of the Grand Chapter of Canada, to the M. W. the Grand Master of the Grand Lodge of Quebec.

GRAND CHAPTER OF CANADA, OFFICE OF
THE GRAND CHAPTER, OTTAWA,
10TH DEC., 1870.

Most Worshipful Brother J. H. Graham, LL D., Grand Lodge of Quebec.

MOST WORSHIPFUL BROTHER, — I beg to acknowledge the receipt from your Grand Secretary, Right Worshipful Brother, J. H. Isaacson, of a letter, dated the 30th Nov., and written by your command. I briefly replied to him without delay, telling him at the same time that I would write more at length, which promise I now proceed to redeem and carry out. That communication conveyed to me, for the information of Grand Chapter and my own self, the official intelligence of the existence of the Grand Lodge of Quebec, and was accompanied by a list of G'd Lodge Officers elected and installed at your first annual communication, held in Montreal, in October last, for which act of courtesy I have to express my thanks. I beg now to offer my best wishes for the future prosperity of the Grand Body over which you preside, and sincerely trust that all obstructions thereto, of whatsoever nature composed, may take to themselves wings and flee away, and I congratulate you personally on your own high position.

You ask me to use my influence to preserve and maintain the good will and harmony which, in accordance with the goodly customs and courtesies of our fraternity should ever exist between the two Grand Divisions of Antient Masonry, the Symbolic and the Capitular, and you express your desire, and as being the sincere and hearty desire of your Grand Lodge, to have established and maintained amicable and fraternal relations between the Grand Chapter of Canada and the Grand Lodge of Quebec, and their respective subordinates so that from henceforth harmony and amity may be preserved in our beloved order in its several departments.

Most Worshipful Grand Master, I assure you that your truly Masonic wishes are cordially responded to and reciprocated by me, and nothing on my individual part shall be wanting to ensure a result in every way so desirable. I shall with pleasure bring to the notice of Grand Chapter at its next convocation your courteous and fraternal communication, and in the interim candidates hailing from the Grand Lodge of Quebec for admission into our Chapters will be received and acted upon as they are from other Grand Bodies with whom Grand Chapter is in communion. This course will, I trust, be satisfactory, and secure pleasant intercourse as well as serve to show how my wishes coincide with those so courteously and kindly expressed to me in your behalf by your Grand Secretary.

I observe and take due notice of the list of Grand Lodges from whom the Grand Lodge of Quebec have received recognition, &c., one of which belongs to this Dominion. I trust that you will be able before any distant date to state that this recognition has become universal and that there will not exist one single impediment to the Canadian craft working harmoniously together, in and for the several Provinces comprising the Dominion, as well for its own advantage and advancement as that for the entire Antient and Honorable order of Freemasonry spread over the world, and of which we form a component portion. My humble services in aid of this devoutly to be wished for consummation you may freely count upon, and I pray you to give me credit for both good will and sincerity.

I observe likewise, upon reference to the list, that several of the officers, past officers and members of Grand Chapter, hold rank and position in the Grand Lodge of Quebec, which is of itself a good reason for pleasant intercourse between the two Grand Lodges; and as a conclusion to this letter I hope we may all be spared to assemble together at future convocations of the same fraternal nature as the one at which we met at the good old city of Quebec in August last, and with the same pleasing recollections after separating.

I beg to remain, Most Worshipful Grand Master,

Yours truly and fraternally,

T. DOUGLASS HARINGTON,

Grand First Principal Z, Grand Chapter of Canada.

DECISIONS BY G. LODGE OF MISSISSIPPI.

1. A LODGE called to confer a degree should be opened and closed in that degree, and the purpose for which it is called should be distinctly stated in the minutes.

2. In the absence of the S. W. the station should be filled by appointment *pro tem*. The J. W. does not succeed to the S. W., though he does take the place of the W. M., if that officer and the S. W. be absent.

3. No limit is fixed to the time that a candidate for advancement has to wait after being rejected.

4. A Fellow Craft cannot dimit from his lodge.

5. A M. M. with a dimit has the right to join any Lodge he pleases, there being no rule requiring him to hold membership in the Lodge under whose jurisdiction he resides.

6. There is no law forbidding a member of a Lodge engaging in the sale of whiskey at a bar, it being a lawful occupation.

7. Degrees cannot be conferred on Ministers of the Gospel gratuitously.

8. A Lodge cannot deprive a brother Mason of the privilege of visiting the Lodge, for non-payment of dues, earlier than twelve months from the time said dues are required.

9. QUESTION. — Brother D., then an officer in the Confederate States army, was made a Mason in March, 1865. He did not pay his fees (\$15 at that time), but was to hand over the money in a few days. The Confederacy died, and the Lodge reduced fees to \$10 for each degree. The Lodge holds Bro. D's note yet for the money. He thinks the Lodge ought to reduce the fees, because the Confederacy died before the money was paid. The Lodge demands from him \$10 for each degree. Which party is right? If the Lodge is right, and Brother D. still refuses to pay the money, what course shall the Lodge pursue?

ANSWER. — The fee should accompany the petition and be so entered on the record. If not then paid, the Master should not permit the ballot to be taken at the subsequent meeting, unless the fee is paid in cash. In the case alluded to, every member cognizant of the fact, acted in violation of the by-laws, and was, to that extent, culpable — more especially the Master, whose special trust it was to see the by-laws carefully and punctually executed. Although the Grand Lodge does not authorize such a debt, still it does exist — contracted through mistaken clemency — the refusal to pay the sum of \$10 for each degree received, is tantamount to an attempt to wrong or defraud the Lodge, and presents a fit case for Masonic discipline, if persisted in. The subordinate Lodge cannot reduce the fee below \$10. That is the minimum fixed by the Grand Lodge.

[The answer to the 9th question in the above is not clear to us. We do not distinctly understand whether the \$15 for which the note was

given, cover the cost of one degree or of three. If it was the price of one degree, and that was conferred before the reduction of the fees by the Lodge, then the note is good for that amount and should be paid, notwithstanding the subsequent reduction. It was a simple contract, and must be held to be binding upon both parties. Had the Lodge raised the price of its degrees to \$20, the candidate would not probably be solicitous of the privilege to pay the advance-difference, nor would the Lodge be authorized to exact it of him. But there is another view of the matter, which may perhaps explain the apparent confusion which exists in the statements. It is this: If the candidate's note covered only one degree and he took but one, then the account, by the action of the Lodge, was closed, and he was at liberty to petition for the second degree or not, and the Lodge was also at liberty to confer it upon him or not. By the erroneous practice of balloting for each degree, the candidate had received all that the Lodge had voted him, and the Lodge had received pay for all that it had given him. The account was therefore square. The conferring of the second degree was a new contract, for a new petition (verbal or otherwise), and new balloting were required. If when this took place, the fee for each degree had been reduced to \$10, then the candidate is holden for that sum and no more, these being the terms under which he was admitted to receive the second degree. Had the original ballot been for the three degrees, and the candidate required, as he should have been, to pay the full amount of the fee for them, no such misunderstanding could have arisen. Peddling the degrees one at a time is not a safe operation, nor yet a very dignified one.] — ED.

GRAND LODGE OF PENNSYLVANIA. — This Grand Body held its annual communication at Philadelphia, on the 27th of December, St. John's Day, the Grand Master, R. A. Lamberton, presiding. His annual address shows that there are three hundred and ten lodges in the State, with an aggregate membership of thirty-six thousand. There were over six thousand initiations during the past year. The assets of the Grand Lodge are over \$1,000,000, and the liabilities less than half a million. The Order is prosperous throughout its jurisdiction. The grand officers were installed at noon, and the Grand Lodge was closed.

LET THEM HAVE THEIR OWN WAY.*

THERE is a man by the name of S. D. Greene not only Greene by name but by nature too. He has induced H. H. & T. W. Carter, of Boston, to publish a book which he calls "The Broken Seal;" it is a rehash of that old story of "Morgan's abduction;" he gives an account of how he became a Mason and what became of Morgan, and a supposed confession of Morgan's murderer, and ends with allegations against Freemasonry. The old gentleman evidently is in his dotage, as he says: "Sensible that I am drawing near the close of life, I feel it my duty to leave on record certain facts connected with my personal history. * *

* * Many years ago I was brought, in the Providence of God, into strange and intimate association with a series of events which deeply affected my own mind," which evidently accounts for the writing of this book.

Those wishing to secure the likeness of this distinguished individual can do so we are informed by the "American Wesleyan," published at Syracuse, New York, as a premium for renewing their subscriptions to that paper. By the way a little notice of that paper may help its circulation and the sale of their pictures.

It is a four-page, seven columns to the page, paper of medium size, and is the organ of the Wesleyan Convention, Adam Crook, A. M., editor, with a large number of corresponding editors. In the number before us we find articles on the "Cause of Spiritual Decline in the M. E. Church;" "A Condensed View of Universalism;" one column of lists of premiums, which consists principally of books against Masonry; "Finney's Letters," "Alcohol as a Medicine," and either "Minutes of the Convention," or Greene's likeness (all three are intoxicating); "The Broken Seal," Morgan's books, &c., &c. Then follows a grand tirade on secret societies, Masonic in particular. We think that when preachers stop meddling with matters outside of their sphere and calling and preach the Gospel pure and undefiled, the advance of Christianity will be much more rapid than at present, and they will be more respected and wield a greater influence than many of them now do.

* We copy this article from the New York *Ritual*, and give it to our readers as a piece of curious information. Those of them who were cognizant of the anti-Masonic outrages against our Institution in this Commonwealth, in 1831, need not be told who Sam. D. Greene is, nor reminded of the character he then sustained in this city. His slanders are too contemptible and harmless to call for refutation. He is about his appropriate work, and we are inclined to accept the suggestions of our contemporary and "let him have his own way," — the father of lies will claim his own in good time.

TESTIMONY OF THE PAST.

THE *Masonic Mirror*, San Francisco, publishes the following under a different heading from the one by which we have chosen to introduce it to our readers.

There is much, very much, yet to be learned of Freemasonry out of the Testimony of the Past. While there is so much speculation and theory, and so many suggestions, and doubts, and guesses, on the part of those who think that *denying* is the highest evidence of *knowing*, we dwell with faith and hope on the Testimonies of the Past:

As early as the time of Solomon, the Tyrian and Sidonian builders travelled to foreign countries to exercise their calling. They visited Judea, and built the temple at Jerusalem. They went to Rome, and furnished the idea and form of the Colleges of Artists and Builders, whose history extended through the whole period of the Roman Empire. These Colleges were succeeded by the Building Corporations of the middle ages.

All of these societies seem to be identical, possessed the same characteristics, especially the practice of travelling from place to place to erect public buildings, as their services might be needed. They travelled through all the countries of Europe; the numerous Gothic churches, monasteries and cathedrals which are there found, are the monuments of their skill. Protected by the charters of the clerical and secular powers, and united in one great society for the construction of such great buildings as the cathedrals, &c., these societies erected those gigantic monuments — many of them larger than the temple of Solomon — generally termed Gothic, which excite our amazement.

We find these travelling societies everywhere composed of members from Italy, Germany, the Netherlands, France, England, Scotland, and other countries, and united under very similar constitutions; for instance, at the erection of the convent of Bathala, in Portugal, about A.D. 1400; of the minster of Strasburg, 1015 to 1439; that of Cologne, 950 and 1211 to 1365; of the cathedral of Meissen, in the tenth century; of the cathedral of Milan; the convent of Monte Cassino, and of the most remarkable buildings of the British Isles.

That these societies of travelling builders at last gave rise to one, not occupied with actual building — that is to say, speculative Masonry — is demonstrated beyond a doubt. Among their symbols were the square, the plumb, the compasses, which are among the most important emblems of modern Freemasonry.

They held a convention at Ratisbon, in 1459, where it was resolved to constitute a Grand Lodge at Strasburg, of which the architect of that cathedral, for the time being, should be, *ex officio*, the Grand Master. There is

extant a copy of the constitutions, charges, rules, &c., of this Fraternity, in Latin, and some of them are almost, *verbatim et literatim*, the same as many of our own, which we designate "the Ancient Charges."

An intelligent Freemason, who visited Cologne in 1847, thus writes :

"During the interval between 1248 and 1323, there were not only fifty Masters, and three times as many Fellow Crafts, daily employed, but a large number of Entered Apprentices, from all parts of Christendom, who had come to study the operative and speculative branches of the art, and who carried away with them the principles which directed the erection of almost every Gothic monument of the age. After the secession of the Masons from the church, the works were suspended, leaving only the choir, with its side aisle completed."

The structure commenced by the travelling Masons, six centuries ago, has, within a few years, been finished after the original plan.

Another writer, remarking on the same class of builders, says :

"The architects of all the sacred edifices of the Latin church, whenever such arose — North, South, East, and West — thus derived their science from the same central school ; obeyed in their designs the hierarchy ; were directed in their constructions by the same principles of propriety and taste ; kept up with each other in the most distant parts to which they might be sent, the most constant correspondence ; and rendered every minute improvement the property of the whole body, and as a new conquest of the art. The result of this unanimity was, that, at each successive period of the monastic dynasty, on whatever point a new monastery or church might be erected, it resembled all those raised at the same period in every other place, however distant from it, as if both had been built at the same place by the same artist. For instance, we find, at different epochs, churches as far distant from each other as the north of Scotland and the south of Italy, to be minutely similar in all the essential characteristics."

As Byron said of the Holy Bible, our "Great Light," so we say of Freemasonry,

Better had he ne'er been born,
Who reads to doubt or reads to scorn.

Keystone.

AN IMPOSTOR AGAIN DETECTED.

ON Wednesday evening of last week, through the careful scrutiny of Grand Tyler, Charles Schneider of this city, an arrant impostor was driven from the Masonic Temple before he had even the hardihood to present himself for examination. It was the boldest attempt of which we have any knowledge, to impose upon the craft. The stranger strove

to enter the lodge in the face of his own photograph publicly placarded in the Hall as an impostor. True it was by a different name ; but his features gave the lie to his assertion that he was a different individual. He gave his card as follows :

Wm. McDonald, St. Andrew's Lodge, No. 74, Perth, Scotland. As soon as Bro. Schneider saw his face, he recognized it as the original of "Impostor No. 3," placarded on the wall. After some preliminary questions, and consultation with a number of brethren present, all of whom identified McDonald as the counterpart of the photograph, Grand Tyler led him to the impostor's card, charged him with being the same person, which he denied, but backed up his denial only by a hasty retreat from the hall. It will be seen, therefore, that the watchful care of which a correspondent of our New York contemporary lately complained, is not without its fruits, and that our Grand Tyler only does his duty in carefully scrutinizing all strangers who enter the Masonic Temple.

The following is the placarded description of this impostor : Name, Samuel Buchanan, alias Wm. McDonald, represents himself as a Scotch-Irishman. He has travelled through Canada, stopping at many points on the Great Western and Grand Trunk Railroads, obtaining money from Masons and others. His diary states that at some places he was "well received," and at others, "badly received." He is in his 34th year, 5 feet 11 inches high, hair rather short and gray mixed, dark hazel eyes, and a slight stoop in the shoulders ; weight about 150 pounds. Detected and exposed by Toledo, Ohio, Masonic Board of Relief, May 4, 1870. — *Phila. Keystone.*

LEGAL DECISIONS IN NEWSPAPER CASES. — 1. Any person who takes a paper regularly from the post-office — whether directed to his name or another's, or whether he has subscribed or not — is responsible for the payment.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether the paper is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

THE EARL OF DALHOUSIE AND THE SCOTTISH CRAFT.

THE retirement of the Earl of Dalhousie from the direction of Masonic affairs in Scotland, is an event which we cannot dismiss from our memories without a word of comment. Successor to an illustrious line of Grand Masters, not the least distinguished of which was his immediate predecessor, the lamented Duke of Athole, Lord Dalhousie has well and wisely exercised the powers and privileges of his high office. His lordship has been for many years a member of the Craft, and an ardent upholder of its principles on all occasions. The adherence of such men, and the support afforded by their unwavering loyalty to the Masonic bond, are, it may be safely affirmed, manifestations not without interest and significance even to the outer world. Philosophers have sneered at Freemasonry, and derided its pretensions as a science. Political economists have ignored it, as a non-essential element in their calculations. Fanatics have railed and thundered against its imaginary tendencies and aims. But with all this array of opposition, active or passive, no good man who has ever entered the Order has been frightened out of it, and this is a fact which may be commended to the consideration of those amongst our opponents who if sincere are not altogether unreasonable. We are not worshippers of rank, or of high-sounding names *as such*; we are not panderers to the tastes of the vicious, however far descended they may be; and moreover it is not in the essence of true Masonry to tolerate evil for the sake of the evil-doer. Yet we confess to a feeling of pride and pleasure in the reflection that men whose actions are as honorable as their lineage is noble and pure, are actively engaged amongst us in the glorious labor of spreading the cement of brotherly love, and diffusing the halo of charity and peace throughout the regions of the earth. To such men, the honors of Freemasonry are honors indeed, however lightly they may be esteemed by the idle and indifferent observer. The legitimate scope of their ambition comprehends other prizes than those which appertain to the noisy arena of politics, or the tragic scenes of war. Their ideas of fame are not bounded even by the applause of learned coteries, or the distinctions of literary renown. No; fired by thoughts which embrace at once the physical comfort and the moral happiness of man, they devote themselves to toils whose recompense is found in a clear conscience, without at the same time forsaking those duties which are incumbent upon all, in whatever situation of life they may be placed. Thus, a gallant

soldier, like the veteran Combermere, ceases not to be a soldier when he becomes a Mason; in both spheres he shines, in the one with a lustre which dazzles, and in the other with a warmth which delights. In like manner we have statesmen like De Grey and Dalhousie, gifted to rule and guide the cumbrous machine of National Government, skilful in every detail of statecraft and domestic policy, yet ready also to take part in the organization of a fraternity which, although great, mainly works unseen and unheard. And such men are the better and nobler for it. The domain of Freemasonry is not circumscribed by political boundaries; her sympathies reach, like the rays of heaven, every nation and clime. Does not the contemplation of this truth expand the mind, and fill it with enlarged views of the mission of humanity? Are not the ties which bind a Mason to his fellow, types of that ideal Commonwealth where brotherhood and peace shall ever reign? Yet we would not detract one iota from the credit, the honor, which is due to those eminent brethren for persevering in the paths of Freemasonry. The allurements of wealth, the fascinations of power openly exercised over large communities, are sufficient to attract many of our titled Masons from active usefulness in the cause of the Craft. But noblemen like Lord Dalhousie never retreat — for long years he has worked in our midst, both as Deputy Grand Master of England, and in the more exalted position of Grand Master Mason of the sister country. His retirement from his high post is also, be it said emphatically, neither a sign of weariness nor dissatisfaction. He leaves the Scottish hiram in the hands of one who possesses personal as well as traditional claims to that important trust. More than one hundred and thirty years have passed away since a St. Clair wielded supreme Masonic power in Scotland; but the spell has been broken, and we hail the event as a favorable augury of Lord Rosslyn's successful and prosperous rule. With the last St. Clair the system of hereditary government terminated; with the present scion of that illustrious house we see the elective principle not wholly vindicated, but triumphant. Lord Dalhousie descends from the throne of Scottish Masonry because he feels that no man, however able, should monopolize the honors of the Craft; and Lord Rosslyn accepts the position in thorough sympathy with his predecessor's views. This happy concord promises a brilliant future for Scottish Masonry. — *London Freemason*.

THE ALLEGED EXPULSION OF THE KING AND CROWN PRINCE OF PRUSSIA.

ON the 2d of November last, we announced the fact that the French Masons in Paris had made fools of themselves by going through the farce of expelling the King and Crown Prince of Prussia. When we published this act of folly we supposed it had been perpetrated by the Grand Orient of France, which is always doing something foolish, but if the statement contained in the following letter, addressed to the *Daily News*, London, be reliable, then has it been some other parties than the Grand Orient who were the maniacs :

To the Editor of the Daily News :

SIR, — There is reason to believe that the alleged summons addressed to the King and Crown Prince of Prussia as Masons (referred to in one of your leaders to-day) does not emanate from the Freemasons of Paris. The Grand Orient (Grand Lodge) of France, and the Lodges of Paris, hold their meetings at the Rue Cadet, which is a long way from the Rue Jean Jacques Rousseau. The summons, therefore, probably emanates from some spurious Masonic body, of which one, at the least, exists in Paris. French Masonry, even of the best, is too exalted in its ideas, and seems to consider that it has a mission to regenerate mankind—a mission which could certainly not be fulfilled by any secret society. But it is highly improbable that the Grand Orient of France, or any Lodge under its jurisdiction, would issue a summons so absurd as that alluded to.

JOHN SYMONDS.

LONDON, November 5.

In connection with this subject we transfer the following from the *Freemasons' Magazine*, London :

Among the incidents of the war which should be put on record, and which illustrate the vein for foolery and bombast of the French, is a citation of "Fr. Guillaume I., Roi de Prusse," and "Fr. Guillaume Prince Royal, to appear on the 29th October, at No. 35 Rue Jean Jacques Rousseau, at Paris, to answer an accusation of perjury," in the name of humanity outraged, of liberty of conscience violated, and of right and justice disregarded. In case of their non-appearance, which probably was the fact, an official advocate was "to be appointed, and the case was to be tried according to Masonic usages."

It is in consequence of denaturalizing and disturbing Masonry from its old bases that such notions gain currency. Who are the parties at No. 35 does not appear? It is to be hoped not the two legitimate bodies, the Grand Orient and the Supreme Council, the domiciles of which are elsewhere than in the Rue Jean Jacques Rousseau.

If the King of Prussia and his son hear of this tomfoolery, they are too good Masons to regard it as anything else but what it is, and it is to be hoped it will not impair the genuine good offices of Masonry, rendered to each other by brethren on both sides, in this unhappy war.

The following is a translation of the citation above referred to :

"CITATION. — In the name of outraged humanity! In the name of violated liberty of conscience! In the name of despised right and justice! The Freemasons William I., King of Prussia, and Frederick William Nicholas Charles of Prussia, Royal Hereditary Prince, are summoned to appear personally, or by representatives having some Masonic qualification, on Saturday, the 29th day of October, 1870, in the Masonic Hall, Rue Jean Jacques Rousseau, No. 35, at 7 o'clock in the evening, to answer the charge of perjury brought against them by the Parisian Freemasonry. Should they fail in coming forward, or sending representatives in accordance with the present citation, an *ex-officio* defender shall be appointed in their behalf, and proceedings shall be taken according to Masonic usages. Orient of Paris, October 21, 1870." Then follow signatures of venerables and delegates of the Grand Lodge, — *Pomeroy's Democrat*.

MASONRY IN THE ARMY.

THE following was translated from a German paper, and kindly furnished us, by Bro. A. E. Keels, of this city :

"During the memorable battle of Mars-la-Tour (the second day's battle at Metz), about two o'clock P. M., the third company of the Ninth Battalion of Prussian Rifles were ordered to dislodge the enemy from a copse of wood about one hundred and fifty yards in front. The men advanced under a galling fire, which in less than two minutes cut down about half of them. Notwithstanding, they advanced on a run with a hurrah! and, reaching the wood, charged the French, who were of the Sixty-fourth Regiment of the line, about two hundred strong. Many were bayoneted, many taken prisoners, and the balance fled, save a company of about thirteen, who stood their ground, got behind a large log, refusing to surrender, and unable to get away. They were all shot down except three, one of them a corporal. Half a dozen Prussians jumping over the log were about to bayonet them, when the corporal gave the 'sign of distress.' Instantly non-commissioned officer Bertram called out, 'Don't harm him! he is my brother!' and with his own rifle parried the bayonet aimed at his breast. The Frenchman was disarmed and led away, but saved his life through the silent language of the Craft." — *San Francisco Masonic Mirror*.

GRAND LODGE OF SCOTLAND — THE FESTIVAL OF ST. ANDREW.

THE members of Grand Lodge met on Wednesday, the 30th ult., in Freemasons' Hall, George Street, Edinburgh, to instal the office-bearers selected for the ensuing year, and thereafter to celebrate the festival of St. Andrew. On the Lodge having been opened in ample form, the Earl of Dalhousie who occupied the throne, rose and said: I have observed that the volume of the sacred law belonging to Grand Lodge has seen much service, and I take this opportunity of presenting a Bible which I have had appropriately bound and prepared for the use of Grand Lodge. His lordship proceeded to thank Grand Lodge for the support he had unvaryingly received since he had occupied the throne. He had always conducted the business with a firmness which he hoped had not been displeasing, and he now transmitted his office to a distinguished brother, who, he was confident, would be an ornament to the position he was now permitted to hold. The Right Honorable the Earl of Roslyn, Most Worshipful Grand Master Mason elect, was then introduced by the Grand Stewards, and was received with loud applause. The Earl of Dalhousie, addressing his lordship, said that by the unanimous voice of the Grand Lodge and of the craft in Scotland he had been elected to fill the Masonic throne for the ensuing year. In undertaking that office he would find high and responsible duties placed on his shoulders, but he might confidently depend on ever receiving the support of the Grand Lodge, and it remained with him to prove the wisdom of the choice they had made.

Lord Roslyn having been duly installed as Grand Master Mason, took the chair amid loud applause. Having returned thanks for his election, and stated his determination to do his duty to the craft, he then moved that the Grand Lodge accord a hearty vote of thanks to their now Past Grand Master, whose public acts spoke for themselves. The motion was cordially carried, and the Earl of Dalhousie, in responding, said that he was more fortunate than most monarchs, who, as a general rule, in abdicating their thrones, abdicated their popularity at the same time; he would always render to his successor every assistance in his power. The Most Worshipful Grand Master next proceeded to appoint his officers.

The Grand Lodge having been closed, a banquet took place in the large hall, where four hundred brethren sat down. The Earl of Roslyn

as Grand Master, occupied the chair, and numerous representatives from other Grand Lodges were present. The Grand Master, in replying to the toast of his health, said that he did not think that it was the memory of a name which was dear to Scottish Masonry that had placed him in his present position; it was the crowning of a twenty years' service to the craft. The accident of birth no doubt was a very fine thing, but industry went far before it in the race. But whatever had helped to place him on the throne, he hoped he would ever merit their regard. He hoped he should be enabled to distinguish his year of office by some Masonic acts which would not contrast unfavorably with the doings of his predecessors. He would take "Charity" for his motto, and would strive to the utmost to increase the benevolent fund, so that it might better supply the wants of brethren who, from misfortune, required a helping hand. In this, he required the co-operation of the brethren, and not only his name should be given, but his purse likewise.

The health of the Past Grand Master having been given and enthusiastically responded to, Lord Dalhousie, in reply, said he had occupied the throne for three years, and he hoped that he had ruled in a manner to give satisfaction. Although he had laid down his authority, he would be often found amongst them. — *London Sunday Times*.

ANCIENT MASONIC MANUSCRIPTS.

A CORRESPONDENT of the *London Freemason* gives the following list of ancient Masonic manuscripts to be found in the British Museum, several of which we have published in former volumes of this Magazine. They are interesting documents, and if our brother, the publisher of the *Freemason*, would collect them, with others contained in the same and other libraries in England, and publish them in a single volume with glossary and notes where required, he would do an acceptable service to the Craft. The list is as follows: —

1. Bib. Reg. 17 a. 1, f. 32, 1370 to 1390.
2. Additional MSS. 23 198, 1460 to 1490.
3. Lansdowne 98, f. 276, 1590.
4. Sloane 3849, f. 213, 1646.
5. Sloane 3323, f. 195, 1659.
6. Harleian 2054, after 1680.
7. Harleian 1942, f. 1, after 1660.

In addition to these MSS. Constitutions in the British Museum, there is the interesting transcript sent by Dowland to the *Gentleman's Magazine* in 1806, which is evidently an earlier MS. than the Lansdowne, and may be fixed at about 1550. There is the copy belonging to the Lodge of Antiquity which is fixed by them to 1686, there is a copy at York 1693, and a second also there 1704, while Bro. W. Passworth is also in possession of a copy date, he says, 1720; Bro. Findel says 1714. There is also a copy in the possession of Lodge of Hope, Bradford, which is about the end of last century. These are all the existing copies at present known; they may no doubt be found in old libraries, and are hidden away, long forgotten amid the dusty papers of our English lodges.

THE MASON'S CALL TO REFRESHMENT.

(An Ancient Masonic Song.)

Grave business being o'er, and a call from the South,
To refreshment the Lodge instant passes;
Yet, e'en 'midst our wine, we discard servile sloth,
And our mysteries retain in our glasses.

With loyalty brightened, we toast, first, the King,
May his glory and virtues entwine;
And to honor his name, how we make the Lodge ring,
When the *King* and the *Craft* we combine.

The *absent* we claim, though dispersed round the ball,
The *secret* and *silent* our friends;
And one *honoured guest*, at our magical call,
From the grave of concealment ascends.

Immortal the strain, and thrice-awful the hand,
That our rights and libations controls,
Like the Sons of Olympus, 'midst thunders we stand,
And with myst'ries ennoble our bowls.

What a circle appears when the border entwines,
How grapple the links to each soul;
'Tis the Zodiac of friendship, embellished with signs,
And illumed by the Star of the Pole.

Thus cemented by laws, unseen and unknown,
The universe hangs in its frame;
Thus, secretly bound, shall our structure be shown,
'Till creation shall be but a name.

A BEAUTIFUL JEWEL.

WE give the following description of an exceedingly rich and beautiful jewel, recently presented to R. W. Bro. Charles Roome, 32° D. D. G. Master of the 25th District of New York, by a personal friend, who, though not a Mason, seems to have a just appreciation of the value of the Masonic Institution. The presentation took place at the house of the recipient, and in the presence of a select party, including many of the most distinguished brethren in the city of New York. The description is by our friend Tisdall of *Pomeroy's Democrat*.

Its weight in gold is 3½ oz., and it may thus be inadequately described: A Teutonic Cross (reversible) inlaid around the edge and exquisitely stippled, each arm of the Cross being enriched with a large diamond on both sides. On one side was the emblem of the Rose-Croix—the Pelican feeding her young, in relief—the crown of the Cross bearing at its centre a good-sized brilliant, while some thirty smaller diamonds formed its rim. On the other side was the double-headed eagle of 32° A. A. Rite, the eyes of which were brilliants, the motto, "Spes meo in Deo est," being enameled at foot. The value, \$600.

ST. JOHN'S LODGE, NEWPORT, R. I.

NEWPORT, R. I., Jan. 16, 1871.

The 123d annual installation of Officers of Saint John's Lodge, No. 1, A. F. & A. M., took place at their Lodge-room on Monday evening, January 9, 1871, in public.

Before the appointed hour (7½ o'clock), the Lodge-room was filled to repletion by a large audience, of whom a majority were ladies of apparently decided pro-Masonic sentiments, it is presumed by the earliness of their gathering together.

W. John Myers taking the East, with the retiring officers at their stations, declared the Lodge opened and ready for the M. W. Grand Lodge, who being duly notified, the approach of R. W. Wm. Gilpin Dis. Dep. Grand Master with the officers (substituted) of the M. W. Grand Lodge of R. I. and Prov. Plantations, is heralded, and the august body admitted and performs the installation ceremonies, assisted by the fine singing of the Newport Glee Club.

At the close of the services an excellent address was delivered by R. W. Br. Gilpin, and appropriate remarks were made by Hon. Francis

Brinley, Ill. James B. Brayton, 33°, and Bro. Thomas Coggeshall; it being then 10 o'clock the Lodge was closed, and the audience invited to repair to the lower hall where they found a string band in readiness, and arrangements made by a few of the younger fraters for an impromptu dance.

The ladies of the audience, as we have before remarked, appeared to be favorable to the Fraternity, here "proved themselves friends," and furnished some forty or more of Newport's fair daughters, ready and willing for the dance, who did not desert the cause until the stars began to think of paling before the approach of morning. Thus ended the 123d Installation of our old Lodge, now to be ruled over by a young Master for the first time in its history. The officers installed were

Bros. Ray D. Tayer, W. M.; Geo. F. Crandall, S. W.; R. S. Franklin, J. W.; E. J. Townsend, Treas.; W. G. Stevens, Sec.; W. H. Fludder, S. D.; James Fludder, J. D.; O. G. Langley, S. S.; J. V. Hammett, J. S.; Rev. T. L. Murphy, Chaplain; J. S. Coggeshall, Mar.; W. W. Marvel, S.; J. G. Spingler, Tyler. W. G. S.

DISCREDITING DIPLOMAS.

THE Sheriff of Glasgow, Scotland, was occupied one day last week in adjudicating upon a curious and interesting action for libel brought by one Freemason against another. The complainant, Mr. George Leopold Morton, was a member of the craft, and his statement was that he had completed his degrees in Australia. On his arrival in Scotland he had applied to the Provincial Grand Lodge of Glasgow for relief; on mature investigation his application was declined, and the P. G. Secretary (Mr. Wallace) was instructed to mark the applicant's diploma, which, according to rule he had produced, as "unworthy." It was explained to the Court, in answer to the action, that the endorsement was only intended for the guidance and instruction of members of the craft, and was never intended to reach the eye of the general public. It was to prevent individual Masons or bodies of Masons from being imposed on, but not to render it an impossibility for the pursuer to receive relief from others who were not members of the Masonic body. The result was that the Sheriff decided that the defendant was perfectly justified in so marking the complainant's certificate, and dismissed the action. — *London Sunday Times*, Nov. 27.

USE OF SUBSTITUTES.

THE G. H. P. of Indiana, in his recent address before the Grand Chapter of that State, says: "Whether we are right or not in the use of substitutes, we hope that our honesty in the belief that we are right will not be impeached. We so learned it, and we so practice and teach it. It was the practice of the earliest Chapters on the American Continent — both in Pennsylvania and Massachusetts. We have the highest authority for saying that St. Andrew's Chapter, in Boston, has so practiced it from 1769 down to the present time. Is it probable, nay, is it possible, that these old Fathers in Israel have been in error on this point for over a hundred years? — if so, well and truly did Charley Chatterbox say that 'the present generation under five and twenty, know more than nineteen generations that have gone before us.' Truthfully has it been said that the whole object of conferring the degrees is to communicate 'Truth,' but it is not equally true when it is said, 'and this once conveyed requires no repetition.' The 'Truth' will not only bear, but should be often repeated.

GRAND LODGE OF MASSACHUSETTS.—ORGANIZATION FOR 1871.

M. W. Wm. S. Gardner, Boston, G. M.; R. W. Charles Levi Woodbury, Boston, D. G. M.; R. W. David W. Crafts, Northampton, S. G. W.; R. W. Elijah W. Burr, Hingham, J. G. W.; R. W. John McClellan, Boston, Grand Treas.; R. W. Solon Thornton, Boston, Rec. Grand Sec.; R. W. Charles W. Moore, Boston, Cor. Grand Sec.; R. W. Andrew G. Smith, Boston, D. D. G. Master, Dis. No. 1.; R. W. Gideon Haynes, Charlestown, D. D. G. M. Dis. No. 2.; R. W. Benjamin Pope, South Boston, D. D. G. M. Dis. No. 3.; R. W. F. Lyman Winship, Brighton, D. D. G. M. Dis. No. 4.; R. W. George H. Peirson, Salem, D. D. G. M. Dis. No. 5.; R. W. Jas. E. Gale, Haverhill, D. D. G. M. Dis. No. 6.; R. W. Henry P. Perkins, Lowell, D. D. G. M. Dis. No. 7.; R. W. Andrew J. Clark, Orange, D. D. G. M. Dis. No. 8.; R. W. Daniel Upton, South Adams, D. D. G. M. Dis. No. 9.; R. W. William J. Sawin, M. D., Chicopee Falls, D. D. G. M. Dis. No. 10.; R. W. Rev. Thomas E. St. John, Worcester, D. D. G. M. Dis. No. 11.; R. W. George E. Stacy, Milford, D. D. G. M. Dis. No. 12.; R. W. James Utley, Taunton, D. D. G. M. Dis. No. 13.; R. W. John A. Lee, New Bedford, D. D. G. M. Dis. No. 14.; R. W. Jos. K. Baker, Dennisport, D. D. G. M. Dis. No. 15.; R. W. Edward Avery, Braintree, D. D. G. M. Dis. No. 16.; R. W. George H. Kendall, Valparaiso, Deputy for Chili; S. A.; R. W. Wm. C. Blanchard, Shanghai, Spec. Dep. for China; R. W. Richard H. Hartley, Lima, Spec. Dep. for Peru, S. A.; W. Rev. Alonzo H. Quint, D. D., New Bedford, W. Rev. Charles H. Titus, Taunton, Grand Chaplains; W. William T. Grammer, Woburn, Grand Marshal; W. John A. Goodwin, Lowell, S. G. D.

W. John Burney, Fitchburg, J. G. D.; W. Lucius W. Lovell, Quincy, S. G. S.; W. Tracy P. Cheever, Chelsea, W. James B. Pickett, Newton, W. William F. Davis, Boston, Junior Grand Stewards; W. Charles A. Reed, Taunton, Grand Sword Bearer; W. Lovell Bicknell, East Weymouth, Grand Standard Bearer; W. Chas. Kimball, Lowell, W. Daniel Nason, Lawrence, Grand Pursuivants; W. E. Dana Bancroft, Groton Junction, W. Cephas Brigham, Auburndale, W. Alfred F. Chapman, Grand Lecturers; Bro. Howard M. Dow, Boston, Grand Organist; Bro. Eben F. Gay, Boston, Grand Tyler.

IS THE POPE A FREEMASON?—We find the following in the new Masonic journal of Madrid, the *Libertad del Pensamiento*:—

Few persons know, and that is the reason we take this occasion to relate the fact, that the present Roman Pontiff, Pope Pius IX., owes his elevation to the Chair of St. Peter to the influence of Masons, whose principles he solemnly swore to sustain. Pius IX. was initiated into 'The Sons of Hiram' (*Los Hijos des Hiram*) under the symbolic name of *Savola*. He became a Knight of the Red Cross 18°. There are existing lodges at Madrid which he visited during his residence in Spain, and many brethren who remember these facts. Bro. Soussingéas has shown us a fine portrait of the Pope in full Masonic regalia, with the following inscription underneath in Latin: "Et excommunicate fratres meos, mea culpa." If my brethren are excommunicated, it is my fault.

NANTUCKET.

At the annual meeting of Union Lodge, F. A. M., holden in Sherburne Hall, the 5th inst., the following named officers were elected for the ensuing year:—

Joseph S. Barney, W. M.; Charles H. Jaggar, S. W.; Benjamin F. Brown, J. W.; George Swain, Treasurer; Charles P. Swain, Secretary; Alexander B. Robinson, S. D.; Wm. B. Starbuck, J. D.; George S. Wilber, S. S.; Seth M. Coffin, J. S.; George W. Macy, M.; Wm. H. Weston, Organist; Francis B. Smith, Tyler; Edmund B. Fox, Chaplain.

Regular meetings each month.

At the annual meeting of Isle of the Sea Royal Arch Chapter, holden in Sherburne Hall, the 12th inst., the following named officers were elected for the ensuing year:—

Joseph S. Barney, H. P.; Charles H. Jaggar, K.; Alexander B. Robinson, S.; George S. Wilber, C. H.; Edmund B. Fox, P. S.; James F. Chase, R. A. C.; Joseph Mitchell, 2d M. 3d V.; Augustus Franklin, M. 2d V.; Henry C. Pinkham, M. 1st V.; George W. Macy, Treasurer; Orrin F. Adams, Secretary; Francis B. Smith, Tyler.

THE CENTENNIAL MEMORIAL OF THE LODGE OF ST. ANDREW, irrespective of the interest of its contents to the "Brethren of the Mystic Tie," is deserving of special notice as one of the handsomest volumes ever issued from any press. Quite largely under the supervision of Brother Hamilton Willis, the work was done at the press of ARTHUR W. LOCKE & Co. of this city; and in its creamy paper, clear typography, beautifully executed illuminated illustrations, and strong, tasteful binding, the volume has not been surpassed by any like publication. It merits all the praise bestowed upon it at home and abroad. It will soon be rare, scarce and valuable, for only five hundred copies have been printed. The St. Andrew and the Grand Lodge of Massachusetts are certainly to be congratulated upon having such a record of their celebrations and other matters to be preserved as "a thing of beauty," as well as a history of Masonic occasions of memorable moment. — *Boston Transcript*.

GOOD HEALTH. — This "popular journal on the laws of correct living," is a most valuable Magazine. We cannot give our readers a better idea of the general character of the work, than by placing before them the table of contents of the December number for 1870. It is as follows: Eye Sight and the Microscope; Means of Preserving Health; The Rationale of Toys; Artificial Eyes — how and why they are worn; Pure Water; Bread made from whole Wheat; Medicine in the Dark Ages; Leprosy; Consumption; Vox Populi; Our last Journey; Dynamite; The Barometer; Lessons from China; Educational Principles; Volcanoes; and a department of "short pieces." Published by Alexander Moore, 11 Bromfield Street, Boston, \$2.00 per annum.

SCRIBNER'S MONTHLY MAGAZINE. — We are indebted to the publishers for the January number of this new candidate for popular favor. It is a large well printed and profusely illustrated pamphlet of 125 pages, filled with finely written and attractive articles. Taking the number before us as a fair specimen of the work, we think it may fairly be allowed to take rank among the best of the literary periodicals of the country. Among the leading articles we notice a very interesting and graphic description of Fairmount Park, Philadelphia, by Newton Crane, beautifully illustrated; Kings of the Air, a chapter on birds; The Goblin of the Ice, a legend of the Arctic Ocean; Lucky Peer, a pleasant paper; Terms of Peace proposed by the Great Powers, a paper of timely interest; How we escaped War with Spain; Ships, ancient and modern, illustrated; Strasburg after the Surrender; and quite a succession of similar papers, critical notices, poetry, &c. The work is under the editorial charge of J. G. Holland, Esq., one of our most popular writers in prose and poetry. Terms \$3 a year. Published by Scribner & Co., New York.

THE NEW YORK OBSERVER "Year Book and Almanac," is the title of one of the most valuable almanacs we have seen this year. It makes a volume of about 200 pages, and in it is reprinted entire, the first Directory of New York, published in 1786. It also contains Astronomical, Civil and Commercial, Ecclesiastical, Church Work, Educational, Agricultural and Miscellaneous Departments. All subscribers to the *New York Observer*, a religious and secular newspaper, published every Thursday, will receive the almanac gratuitously, upon paying their subscriptions for one year, in advance. Price \$3.00 per annum. Sample copies sent free. Sidney E. Morse, Jr., & Co., 37 Park Row, New York, Publishers.

WANTED.—The January, 1870, number of this Magazine, being No. 3 of Vol. 29.

THE Companions of West Virginia propose to organize a Grand Chapter for that State, and thus sever their connection with the G'd Chapter of Virginia.

THE *Evergreen* has been removed to Davenport, Iowa, and R. W. Bro. T. S. Parvin is hereafter to be its editor. Its readers will not lose anything by the change.

THE *Record* of Western India brings the sad intelligence of the death of Col. A. J. Greenlaw, Past Sen. Grand Warden of the Grand Lodge of England, and Dis. G. Master of Birmah.

PROGRESS.—At the recent annual session of the Grand Lodge of Virginia an order was adopted requiring that, "All visitors to the Grand Lodge, excepting brethren from other jurisdictions, be charged an admission fee of \$1 each, to be paid to the Tiler before entering."

SEVERAL Lodges in Leipsig offered their rooms, and fitted them up for the reception of the wounded of the Franco-German war, first, for Masons, and then for profanes. One Lodge has furnished four beds, another six, a third eight, and so on. This plan has, however, interfered with the annual festivities, which could scarcely be held in a hospital.

DEDICATION.—The new Masonic Hall was dedicated at Manchester, N. H., on St. John's Day, 27th of December. The main hall is 65x50 feet, and the ante-rooms are correspondingly large and convenient. They are beautifully finished in ash and walnut, and are considered the finest apartments of the kind in the State. The ceremonies were performed by the Grand Lodge.

BOMBAY.—At a meeting of the District Grand Lodge of Bombay, held July 2, Hon. J. Gibbs, one of the Judges of the high court of judicature was installed as District Grand Master.

Upon taking his station he remarked that many Parsees and Mohammedans were becoming Masons, and he had good reason to believe that the way would soon be open for the Hindus.

GENEROUS DONATIONS.—The Grand Lodge of England at its late communication, voted the generous sum of £250 to an indigent brother who had served in its charity

and other departments for the past quarter of a century. It also, at the same meeting, voted £50 to another applicant and the further sum of £100 in aid of the British and foreign refugees from France—making the very handsome sum of about \$2,000, given away in charity at one meeting.

PETERS' MUSICAL MAGAZINE.—The January number of this valuable monthly is before us. It opens the new year with thirty-six pages of simple and beautiful music. A few ballads and songs, and the rest instrumental. This number seems particularly devoted to young performers. A year's subscription to this Magazine makes a very acceptable present to musical friends. Published by J. L. Peters, Broadway, New York, \$3.00 per annum.

THE ART REVIEW.—This valuable Magazine, said to be the only Art Magazine in the country, is a record of art-progress in America. It contains popular papers upon art, music, and literature, and the names of its contributors ought of themselves to recommend it to public patronage. Among them are Bret Harte, Gail Hamilton, Edward E. Hale, Emily Huntington Miller, J. Jackson Jarves, and others equally celebrated. Its illustrations are original and prepared in the best manner, reproducing the latest and best works of leading sculptors and painters. It is published bi-monthly at \$1.50 per year. Single copies 25 cents. Published by E. H. Trafton, 39 Park Row, New York; 115 Madison Street, Chicago.

ANCIENT CUSTOMS.—Bro. William Kelly in the London *Freemason*, says the old minute-book of the Athole Lodge, now known as the "Knights of Malta" Lodge at Hinckley, Leicestershire, shows "that the degrees of Ark and Mark, Link and Wrestle, Royal Arch, Super-Excellent, and Knight Templar Masonry continued to be conferred in this Lodge for many years after the Union (in 1813), of course without the sanction or knowledge of the Grand Lodge, solely under the authority of the Craft Warrant from the Ancient Grand Lodge of England." Several of these degrees, including the Ark Mariner, Red Cross of Babylon, and perhaps others, were either manufactured or imported from the Continent into England, by Dermott, and conferred under the assumed sanction of the Ancient Grand Lodge. The Modern Grand Lodge did not then, nor does it now, with one exception, authorize or recognize them.

THE

FREEMASONS' MONTHLY MAGAZINE.

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[No. 5.]

VINNIE REAM.

WE find the following paragraph "going the rounds" of the secular papers of the day. It would hardly be worthy of a passing notice, were it not that it is calculated to mislead the unmasonic mind, and to leave the impression that it is possible for any lady, under favoring circumstances, to gain admission within the tyled recesses of a Masonic Lodge. Such an impression has indeed obtained extensive circulation, and naturally excited a very considerable degree of interest among non-masonic readers, both from the character of the lady who forms the subject of it, and from the precise and apparently semi-official manner in which the statement of her supposed Masonic connection is made. We give it as we find it:—

"Vinnie Ream during her travels abroad received a number of presents, including three cameos handsomely set, gifts from Cardinal Antonelli. Miss Ream is a Mason, and is the only woman in America who has taken eight degrees. Before going to Europe she was given a certificate of her advancement and a very handsome Masonic badge. Catholic countries are not friendly to Masonry, and Cardinal Antonelli, noticing the medal hanging from a ribbon thrown around Miss Ream's neck, asked what it was. She told him, and said she believed he disapproved the order. "In your country," he replied, "the society does good deeds, but in ours not." One of the cameos he afterwards gave her was a head of Christ, which he said her Protestantism would not prevent her wearing. Subsequently he gave her the two other cameos, each having heads of the Virgin Mary. Gustave Dore presented her with an original sketch of Judith holding up the head of Holofernes, and Père Hyacinthe wrote a very beautiful exhortation on the flyleaf of her Protestant Bible, commending the contents of the book to her careful study."

Our masonic readers need not be told that so far as the foregoing statement connects Miss Ream with Freemasonry, *it is an absurdity*. There is not a regular Masonic Lodge in the United States, nor, as we believe, elsewhere in Christendom, that could be induced to open its doors to the admission of any lady as a candidate for Masonry; and if Miss Ream really believes herself to have been initiated into Masonry, she has been shamefully and wickedly imposed upon; while on the other hand, if she does not believe that she has been so initiated, and countenances the report to the contrary, then she is herself an *impostor*. The latter branch of this alternative is too disparaging to admit of belief, though her acknowledged intelligence, it should seem, ought to have enabled her to detect the fraud, and save herself from the mortifying circumstance of appearing before the Cardinal Antonelli, wearing the insignia and assuming the character of a member of a Fraternity with which she had no lawful connection, and which she had the frankness—or something else—to tell the distinguished Jesuit to his face she knew that he and his followers held in profound contempt and abhorrence. That the Cardinal in this alleged interview—which we don't believe ever took place—went so far as to admit the possibility that Masonry “does good deeds” any where, is altogether incredible. Whatever his personal belief may be, it would neither be politic nor safe for him to make any such heretical admission. The Roman Catholic Church admits of no such possibility; or if it does, its malignant denunciations, anathemas, and persecutions are a sad commentary on the morality of its public professions and practices. Nor does it make any such geographical distinctions as the answer of the Cardinal implies. Wherever Masonry exists, there its ecclesiastical curses are poured out upon it in unstinted profusion. Its malignant jealousy and un-Christian hatred of it, is to-day as intense and uncompromising in America as in Italy, or any of the other Catholic countries in Europe.

As we have said, we do not believe that any such interview ever took place, as above stated; nor are we willing to believe that the lady thinks herself to be a Mason, or that she claims to be such. We rather prefer to regard the extract we have given from the secular papers, as a “sensational” paragraph; with the possibility of having for its foundation, the initiation of Miss Ream into some one of the androgynous secret societies to which the name of Masonry has been absurdly and unlawfully affixed, but which in reality have no more to do with Freemasonry than Masonry has to do with Women's Right Conventions, Female Suffrage Societies, or any of the other extreme

or radical organizations of the day. *There is no such thing as Female Masonry*, nor any such class of people in the world as *female Masons*. All pretensions to the contrary are impositions.

We have said that we do not believe there is a Lodge in the world, and particularly not in the United States, that could be induced by any consideration, to open its doors to the admission of any lady, as a candidate for Masonry. Any such act would at once terminate the existence of the Lodge, and end in the expulsion from the Institution of every Mason concerned in it. There is nevertheless, on record, one reasonably well authenticated instance of a disregard of this rule, and the formal, though unlawful, initiation of a female in a regular and duly authorized Masonic Lodge. The case referred to, is the initiation early in the last century (1730), of the Hon. Mrs. ALDWORTH, daughter of Lord Doneraile, and wife of the Hon. Richard Aldworth, of Newmarket, in the county of Cork, Ireland. The circumstances attending the initiation of this lady are briefly as follows: Her father, Lord Doneraile, was a zealous Mason, and having a Warrant from the Grand Lodge of Ireland, occasionally opened a Lodge at Doneraile House, his sons and some intimate friends in the neighborhood assisting him. It appears that on an occasion of this kind, and previous to the initiation of a candidate to the first degree of Masonry, Mrs. Aldworth, or Miss St. Leger, then a young girl, happening to be in an apartment adjoining the room usually occupied by the Lodge—which at the time was undergoing some repairs and alterations—distinctly heard voices, and prompted by a curiosity natural to all, to see somewhat of this mystery, so long and so secretly locked up from the public view, had the courage to pick with her scissors, a brick from the wall, and through the aperture thus made, actually witnessed the ceremony of the first and second degrees. Curiosity gratified, fear at once took possession of her mind; and those who understand this passage can best conjecture the feelings of any person, however robust, under similar circumstances, but it is more difficult to imagine what must have been the feelings of this young girl! She saw no mode of escape but through the very room where the concluding part of the ceremony was still going on. The hall was a very large one, and she at once formed the resolution of attempting her escape at the opposite end. “With light but trembling steps, and almost suspended breath, she glided along unobserved by the Lodge, laid her hand on the handle, and softly opening the door, *before her stood a grim and surly Tyler!* with his long and rusty sword.” Her shriek alarmed the brethren of the Lodge,

and rushing to the door, they were informed by the Tyler that she had been in the room during the entire ceremony. It was then immediately proposed, as the only alternative, that she should be regularly initiated. This she agreed to, with the approval of her father, and the beautiful and terrified girl was conducted through those trials which are sometimes more than enough for masculine resolution, the brethren "little thinking they were taking into the bosom of the Craft, a member who would afterwards reflect such lustre on the annals of Masonry." She is said to have been an amiable and benevolent woman, an honor to her sex, and to her Lodge. "Her liberality to Masons," says her biographer, "it is unnecessary to dwell upon, one of whom in distress, never turned his back upon her magnificent and hospitable dwelling, unrelieved." She died at Newmarket, near Cork, at the age of eighty years.

Another, and the only remaining instance on record of the initiation of a woman, was the admission of Madam Faintraille, the lady of a French General of that name, by a Lodge in Paris. She had adopted the military profession, and been presented by the First Consul (Bonaparte I.), with a commission as Captain of cavalry, in which character she had distinguished herself. The story is, that on the occasion of a meeting of the Lodge "*Freres Artistes*," of which many military officers were members, she, to the surprise of all, presented herself at the door in full regimentals, as a candidate. To the Lodge was attached a "Lodge of Adoption," — a secret club in which men and women mingle promiscuously, often assuming and desecrating the sacred name of Masonry. It was probably her intention to make application to this Lodge. The brethren of the regular Lodge, however, moved by impulses characteristic of Frenchmen and of the time, hit upon the project of initiating her into Masonry, the Master saying, "As the First Consul has seen fit, in the deeds of this lady, to swerve from the usual course, by making no difference in her sex, I do not see that we can err by following the example." Many objected, having the fear of the Grand Orient before their eyes, but the eloquence of the Master, and the example of the First Consul, induced the majority to consent, and the *woman-man* was initiated. Such is the story, though it is not sufficiently well authenticated to entitle it to entire confidence. If true, the knowledge of it probably never reached the Grand Orient, and the lady's connection with Masonry, as probably terminated with the meeting at which it began. MASONRY IS THE FRIEND OF WOMAN, NOT THE COMPANION.

CRYPTIC AND TEMPLAR MASONRY IN CANADA.

WE have been politely favored with the advance sheets of the Proceedings of the Grand Council of Royal and Select Masters of the Province of New Brunswick and Dominion of Canada. It appears that there are now six Councils in Canada, and we understand that measures are in progress for the establishment of five or six others within a few months. But what is of more importance, as having a direct bearing upon the relations and intercourse between the Companions of these grades in the United States and Canada, is the fact that the Grand Council of the Dominion at its recent communication unanimously adopted the "RED CROSS" as one of the regular degrees of its series. This it was enabled to do from the circumstance that the degree seems not, in Canada, to have previously had any legitimate head or controlling power over it, not being, as in this country, attached as an appendant degree to the Encampments or Commanderies.

Craft Masonry in Canada is governed by Grand Lodges located in Ontario and Quebec, Nova Scotia and New Brunswick.

Capitular or Chapter Masonry, embracing the degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch, is governed by the Grand Chapter of Canada and the Grand Chapter of Nova Scotia; in addition to which the Grand Chapter of Scotland continues to govern those Chapters which have not recognized the local authorities, but continue to work under their original warrants, with authority to confer, besides the degrees above named, those of Royal Ark Mariner and Babylonish Pass, the latter being substantially the Red Cross degree of this country.

Cryptic Masonry is solely under the government of the Grand Council of the Province of New Brunswick and Dominion of Canada, and consists of the degrees of Royal, Select, and Super-Excellent Masters, as in the United States, from which the grade was derived.

Chivalric, or as it is better known in this country, Templar Masonry, is under the jurisdiction of the Grand Conclave of England and Wales and the British dependencies, with a subordinate or provincial Grand Conclave in Canada, having under its supervision, nineteen Encampments and Priorities of Knights Templars and Knights of Malta. In addition to these, there is an Encampment at New Brunswick, holding under the authority of the Grand Encampment of Scotland, being the only exception to the English rule.

There is however another branch of Knighthood in Canada, known as the "Imperial, Ecclesiastical and Military Order of the Red Cross of Rome and Constantine," which is governed by warrants of authority from the Grand Council of England, at London. And in addition to the fore going, the "Ancient and Accepted Rite" is worked in the Dominion under the authority of the Supreme Council 33° of England and Wales, and the dependencies of the British Crown.

Such are the general divisions and government of the Order in the neighboring Provinces of Canada. It will be seen that they differ somewhat from our own, though not essentially, and not to the extent which, until within a few years past, was a serious impediment to free intercourse between the brethren of some of the higher degrees, on either side of the border. The only real difficulty now to a free and desirable commerce between the brethren of all the grades practiced in both countries, seems to lie in the Encampments, and to appertain exclusively to that of the Red Cross. Neither the Grand Conclave of England nor the Grand Encampment of Scotland, grant by warrant, the power to confer this degree. It has however heretofore been conferred in New Brunswick, in a Council working under a Warrant from the Grand Chapter of Scotland, but without much regularity; and how nearly the working conforms to that of this country, we are unable to say. Be this as it may, the degree seems to rest in the Dominion on an unstable foundation, and with a view to give to it higher authority and a better claim to recognition, the Past Grand Master, Companion Robert Marshall, of the Grand Council of Canada, at its late session, submitted a very able and interesting report, from which we give the following extracts:—

"It is evident to this Grand Council that all the degrees known and recognized in America either as 'Masonic' or 'Chivalric,' have a legal status and are conferred under regular Warrant of Authority, throughout the whole of the Dominion of Canada, save and except the Degree known in the States as the 'Red Cross or Babylonish Pass;' the questions, therefore, which are naturally presented, appear to be—Shall we continue to communicate this Order in the present informal manner? Shall we abandon it altogether? or, shall we, either in this Grand Council or elsewhere, secure for the Degree the protection of this or some other Grand Body, duly recognized in this Dominion? For the idea of creating a Grand Council solely for this Degree would certainly not be considered expedient, and I believe the feeling is growing stronger day by day, that it is better not to confer this Degree at all, if it cannot be conferred throughout the whole of Canada, under the guidance and protection of a duly recognized Grand Council or other author-

ized Grand Authority. It appears to me, therefore, that under all the circumstances it will be deemed competent for either the Grand Royal Arch Chapters in the Dominion or this Grand Council to adopt and assume control of this Order. It will be admitted that the teachings and traditions of the Degrees of ROYAL AND SELECT MASTERS, SUPER-EXCELLENT MASTERS, and the RED CROSS OR BABYLONISH PASS, being purely Masonic and not 'Chivalric,' are eminently adapted to be grouped together, under the authority of one Grand Council in this jurisdiction. For example,—The 'Royal and Select Degrees' were originally conferred under the authority of the 'Ancient and Accepted Rite;' they are most instructive and interesting to the Mason in search of light; furnishing records of highly important mysteries at the building of the first Temple. The Degree of 'Super-Excellent Masters' has, since the introduction of Cryptic Masonry in the neighboring Republic, been conferred in Councils of this Order. It is founded on circumstances that transpired at the time the Temple was destroyed by Nebuchadnezzar, King of Babylon, and its traditions, as well as those of the Degrees of Royal and Select Masters, are said to have been gleaned from the Ancient and Accepted Rite. The presiding officer represents, as you are aware, the last King of Judah. The Degree of the 'Red Cross or Babylonish Pass' is strictly Masonic, and bears no analogy to the Chivalric Order of Knights Templars, dating its existence as far back as the reign of Darius, and therefore long before the Crusades. It refers to events that happened after the death of Cyrus in connection with the rebuilding of the Temple. It is asserted that this Order has long been known in Europe in connection with Degrees of the Ancient and Accepted Rite, and was originally introduced into America by our late zealous and Illustrious Bro. Webb, and subsequently conferred in Convocations designated Councils of Knights of the Red Cross.

"It is well known to the members of this Grand Council that the four Degrees, just referred to, beautifully illustrate essential parts and legends of the Royal Arch, indeed, the Royal, Select and Super-Excellent Degrees may be considered the connecting links between the Royal Arch and Red Cross Degrees, and together perfect what is styled the York Rite of Masonry.

"In offering the following resolution, I would suggest that if 'Grand Council' should adopt the 'Degree,' it might be left with the M. P. Grand Master to consider whether it would be desirable to direct Subordinate Councils in the meantime to confer this Degree only upon such Companions Royal, Select and Super-Excellent Masters, as were about to apply for higher Degrees. This restriction would of course become unnecessary should the Grand Conclave (Encampment) of the Chivalric Orders in the United States desire at any future time to cede this 'MASONIC DEGREE' to their respective Grand Councils of Royal and Select Masters. A separate charge might be made by the Grand Recorder for a Certificate or Diploma of this Degree, as it is not contemplated to at all interfere with or alter our present Diploma for the Royal, Select and Super-Excellent Degrees.

"I may further add, that I have made these somewhat lengthy remarks so that Grand Council and other members of our time-honored Institution may the more readily perceive why, circumstanced as we are in this Dominion, in reference to the Degree, it may be considered important for this Grand Council to adopt the following, viz:—

"Whereas, It is deemed desirable, that the degree known and worked in the United States of America as the degree of the 'RED CROSS' or 'BABYLONISH PASS,' and there made a pre-requisite before gaining admission into an Encampment of Knights Templars, shall have a legal status within the Dominion of Canada, and

"Whereas, It is considered expedient that the degrees of Select, Royal and Super-Excellent Masters shall be conferred upon Royal Arch Masons prior to the 'Encampment' and 'Priory of Malta' degrees. Therefore, in order more effectually to accomplish the above and to facilitate complete intercourse between the members of the fraternity in the United States and brethren in the several Provinces of the Dominion of Canada, and for other good and sufficient reasons—Be it by this Grand Council—

"Resolved, That hereafter all Councils working under warrant from the Grand Council of Royal and Select Masters of New Brunswick, Dominion of Canada, shall have power and authority to confer the Degree of 'RED CROSS' or 'BABYLONISH PASS,' provided always, however, that applicants shall first have received the degree of 'Select,' 'Royal' and 'Super-Excellent Master,' and further

"Resolved, That the Constitution and By-Laws shall be and are hereby altered and amended to meet this provision, any rule to the contrary being hereby declared null and void, and further

"Resolved, That the work of the degree of 'RED CROSS' or 'BABYLONISH PASS,' practiced in Canada, and now in the possession of the officers of the Grand Council, be hereby adopted, and that officers of the respective Councils of Select Masters, under this jurisdiction, shall severally hold by virtue thereof the corresponding office in the said Councils of "RED CROSS' or 'BABYLONISH PASS,' and further

"Resolved, That nothing in the foregoing shall be considered as tending to prevent Encampments of Knights Templars working within the Dominion of Canada, communicating the said degree, under any special authority, for the purpose of enabling Fraters of said Encampments, visiting Encampments where the possession of this degree is made a pre-requisite.

The foregoing resolutions were unanimously adopted by the Grand Council; and they determine the authority under which the degree of Red Cross is hereafter to be conferred in the Dominion. It is of course an assumption, but it is one to which there seems to be no positive objection, inasmuch as that there is no regular Masonic body in Canada, or in England, which claims or exercises any control over it. If there be any power which might rightfully interfere in the government of the Order in the Canadian jurisdiction, it is the Grand Chapter of Scotland; but even that body might find it difficult to

prove the legality of its own authority over it, since, it seems to be conceded that the original possessors of it, so far as is known, were the Supreme Councils of the Ancient and Accepted Rite. The Grand Council 33° in England, however, urges no such claim to it, and it may therefore we think be regarded by the brethren within the English jurisdiction, as a floating degree, having no recognized paternity. Our Companions of the Grand Council of Canada have so regarded it, and given it a local habitation. We should have preferred that this might have been done by the Grand Conclave and Encampments of the Dominion, because such a course would have brought them more in harmony with their fraters on this side of the border; though we do not take any exception to the theory that it more properly belongs in the R. A. Chapters or Councils of Royal and Select Masters. The possession of it is certainly necessary to a free intercourse and communication between the Encampments in the two jurisdictions, and to this end it would seem to be, under the present arrangement, imperatively necessary that the Grand Conclave of Canada should require the possession of it, as a pre-requisite of admission to the Orders conferred in its Encampments. We do not suppose that the fact that in Canada the degree is not actually conferred in the Encampments, as in the United States, but in Councils of R. and S. Masters, will be urged by any Encampment on this side of the line, as an objection to its recognition; but on the contrary, that the possession of it by the visiting Sir Knight, according to the practice of the jurisdiction from which he comes, will be received as lawful and satisfactory. But how does the matter stand with reference to the Sir Knights in Canada and Provinces who have never received the degree? which we suppose to be the case with a large majority, if not with the entire body of them. Without it they clearly cannot visit Encampments in the United States. It will become necessary to cure this difficulty (which may be easily done by the Councils), or there will necessarily be two classes of Sir Knights of the same superior grade, but of unequal privileges.

There is another point of some importance in this connection, but in respect to which we have no information, and that is, whether the Encampments in the Dominion are authorized by their warrants or the laws of the Grand Conclave of England or of their own Province, to require the possession of any degrees other than those of Craft Masonry, including the Royal Arch, as pre-requisite to the admission of candidates for the Knightly Orders? It is very certain

the Grand Council of R. and S. Masters of the Dominion have no authority to enforce such a requirement. It is however a matter of local regulation, and we presume has been or will be adjusted to the satisfaction of all parties interested in it.

ELECTION IN LODGES.

WE have before alluded to this subject, but as the Masonic year approaches, we hear the mutterings of the coming storm. Already we see the little gatherings during the hours of refreshment, and the low-toned conversation indicates the subject under consideration. We can see the workings of little rings and cliques in favor of some individual friends, in the quick, furtive glance given at the approach of some one not of their own stamp. Now these little primaries are wholly out of place in a Masonic Lodge. The Master should be elected for his ability to preside and discharge the duties incumbent on him in a manner that will merit the approbation of all the members. It does not follow because one brother has been elected to the West, or the South, that, as a matter of right, he should be continued to the East. Either of the former stations is a good place to bring out the real ability of the occupant, and if it does not come up to the standard that should mark the man for the East, then let him return to the floor, and one that can fill the position receive the support of the brethren. We have seen members elected time and again to the various stations, without a voice, delivery, or the requisite ability, through the influence of friends, while others have remained floor members during their Masonic life, who were capable, intelligent, educated, refined, and possessing all the requisites of a presiding officer. Is it not time that these things were done away with? Is it not time to place men in the Chair that will be an ornament to the Lodge? Will not brethren go to their annual communication for election with a determination to vote for such men as they can look up to with pride, and not listen to the solicitation or claim of any particular man? Will they not frown down any and all attempts at canvassing for votes, and the electioneering for candidates? When this is done Lodges will assume a healthier aspect, and instead of driving members from the regular meetings, by the incompetency of officers, it will be the means of filling up every seat in the Lodge-room, while a spirit of confidence and brotherly love will pervade the household. Look well to the East. — *Landmark.*

INAUGURATION OF WILLIAM IV. AS GRAND PATRON OF MASONS IN ENGLAND.

IN 1830, George IV. died. He had been the Grand Patron of Masonry in England from the beginning of his reign as King. The office, therefore, became vacant. The Duke of Sussex, brother of William IV. (who had ascended the throne as successor of the late king), was Grand Master, and was desirous of filling the vacancy in Grand Lodge. He accordingly ordered a special meeting of that body on the 17th of July, 1830, and addressed the brethren on the great loss which the Craft had sustained by the decease of his late Majesty, who had so long and anxiously afforded his support and protection to the Order, first as Grand Master, and subsequently as Patron; and stated that he had ordered this Special Grand Lodge to be convened, for the purpose of considering an Address to be presented to his present Majesty, upon the melancholy event; at the same time to congratulate His Majesty upon his accession to the Throne, and to implore his protection as Patron of the Craft.

His Royal Highness then read the draft of an Address, which he submitted for the consideration of the Grand Lodge.

It is beautifully written and will be new to many, and perhaps interesting to all of our readers, as a short chapter in the history of English Freemasonry. It is as follows:—

*To the King's Most Excellent Majesty,
Most Gracious Sovereign,*

"We, your Majesty's most dutiful and faithful subjects, the Grand Master, Deputy Grand Master, Officers, and Brethren, of the United Grand Lodge of Free and Accepted Masons of England, with all humility and respect approach your Royal presence.

"We have a two fold duty to perform—as loyal and obedient subjects of your Majesty, we are bound to express our heartfelt congratulations at the accession of your Majesty to the Throne of this United Kingdom of Great Britain and Ireland; whilst, as brethren of the Craft, we most humbly request your Majesty to accept our sincere condolence on the death of your Majesty's illustrious and immediate predecessor.

"By this afflicting event, your Majesty has been deprived of a beloved and affectionate Brother, and the members of our Fraternity have to deplore the loss of the Great Patron of their Order, under whose auspices they had attained a height of prosperity hitherto unexampled in our Masonic annals.

"Most Gracious Sire,

"These are not the words of unmeaning adulation, but the genuine tribute

of a faithful Brotherhood, from whose hearts the recollection of past favors can never be effaced.

"We are emboldened, perhaps, and encouraged in the further delivery of our sentiments by the gratifying consciousness that, among the most illustrious members of our Order, the name of your Majesty has, happily for us, long been enrolled; nor has your Majesty disdained to take, at various times, an active part in the more immediate concerns of the Fraternity.

"May we, then, in all humility, presume to solicit from your Majesty that same patronage of the Craft which our late revered Monarch was graciously pleased to bestow upon us?

"In the steadiness of our loyalty and affection towards your Majesty's person, we feel justly confident that we yield to none of your Majesty's subjects.

"We can appeal in this respect, to your Majesty's intimate knowledge of our Masonic pursuits. We feel assured that a speculative enquiry into the customs of antiquity—into the origin and progress of every liberal and useful art, which constitutes the very essence of Masonry—will never, in your Majesty's opinion, disqualify the true Mason from being considered a good and virtuous member of society.

"In the public declaration of your Majesty's sentiment we possess the surest pledge of that conduct which, under Providence, will continually lead to and effectually maintain the Peace and consequent Happiness of the whole community. Your Majesty has therein graciously referred to the circumstances of a life passed in the service of your country, in faithful obedience and entire subjection to your Sovereign. But, if a due submission to authority is the wisest preparation for the exercise of authority over others, then indeed we may look with confidence to the excellence of your Majesty's Rule, since, in the person of your Majesty, will be realized the saying of antiquity—'that he is best qualified to govern who has best known how to obey.'

"In conclusion, then, we venture once more, in all humility, to solicit your Majesty's gracious assent to the petitioning Prayer of our Fraternity; and nothing now remains for us but to implore the Great Architect of the Universe, the Author and Giver of all Good, that he may be pleased to bestow His choicest blessings on your Majesty's head, and to establish, in strength and righteousness, the Throne of your Kingdom."

To this address the following answer was returned by His Majesty's Secretary for the Home Department:—

"WHITEHALL, July 28, 1830.

"SIR,—I have the honour to inform your Royal Highness that His Majesty has been graciously pleased to signify his consent to be Patron of the United Grand Lodge of Ancient Free and Accepted Masons of England.

"I am, Sir,

"Your Royal Highness's

(Signed)

"Dutiful and obedient Servant,

"ROBERT PEEL.

"His Royal Highness the Duke of Sussex."

REV. J. BLANCHARD.

WE have had occasion before to print this reverend gentleman's name in our pages, and to speak of him as one of the principal leaders of the anti-Masonic movement which is now going on among the ultra religionists of the West. He is President of a college in Illinois, and a preacher of the Congregationalist denomination, and is doing all in his power to create for himself an unenviable if not a positively disgraceful notoriety, by his senseless opposition to Freemasonry. We learn from the *Springfield Republican* that he has recently been on a visit to the western part of this State, and was present in January at a meeting of the Council of the Congregationalist Church of New England, at South Hadley, of which the Rev. Geo. E. Fisher, Master of Holyoke Lodge, was chosen Scribe, and the Rev. Dr. A. H. Quint, one of the Chaplains of the Grand Lodge of this State, appointed Chairman of the "National Council Committee." This was too much for the reverend gentleman's equanimity, but it was a case where his bigotry and intolerance could not avail him, except that it afforded him an opportunity to exhibit his bad manners and un-Christian temper, in an abusive letter to the Moderator of the Council, which he caused to be published in the newspaper above named. From this letter we extract the following paragraphs, which will sufficiently indicate the character of the whole, and illustrate the spirit by which these religious bigots are influenced:

"Rev. Mr. Fisher's Masonic speech was made in the same township with your council, and as the *Northampton Gazette*, only week before last, had published him as "Master of Mount Holyoke Lodge," where he administers oaths which your Legislature has once forbidden as blasphemous or "extrajudicial; where he swears our best young men, life-long, to "obey the signs, summons and tokens of Freemasons," no matter how vile they may be, whenever he meets them; and as you all must have been aware of these facts, I was pained and astonished to see you give a quasi-endorsement of Freemasonry in his person, by assigning him much the most prominent office in your council, when you knew that he was engaged in practices which, a few years since, would have expelled him from communion in some of the oldest and soundest churches in Massachusetts!"

Again, speaking of the anti-Masonic Convention held at Cincinnati the last year, he says:

"In the west, at a later day, the venerable and learned synod of Cincinnati resolved, 'That Membership in a Masonic Lodge is inconsistent with a credible profession of the Christian religion.' And there is now a 'national

association of Christians opposed to secret societies,' representing some *half a million* of Christian people, who believe that *Dr. Quint*, chairman of your national council committee, clerk of your state association, and 'grand chaplain' of Masons, and with him the scribe of your council and all their Masonic brethren, should cease propagating Freemasonry or be expelled from the churches of Christ!"

We don't suppose that either Bro. Fisher or Bro. Quint will be very much disturbed, or feel that their influence in the ministry will be very materially impaired by the scandalous denunciations of their clerical brother or the proscriptive resolves of "the venerable and learned synod of Cincinnati."

THE LEGEND.

"THE legend, as it is called, for the Master Mason, is one of the most touching and beautiful in the great drama of life. Founded, as it is, upon the mysteries and ceremonies of the ancient Egyptians, it has come down to us as the embodiment and substance of Masonry. It is an impressive exemplification of the birth, the life, the duties, the death and resurrection of man. It stamps upon the intelligent Mason the sublime doctrine of the immortality of the soul; and it was a wise provision of all Grand Lodges that that degree should never be mutilated, that it should never be given in part only, but should be completed at every undertaking. To omit this legend is to omit the degree itself. The legend is the grand landmark, the unfailing beacon of Masonic centuries. It is never changed; it will admit of no removal, for it is a rallying of the universal brotherhood. It conveys volumes of thought, and furnishes food for the reflective mind down to the grave, and as a simple drama stands unequalled beside any of the productions of genius. No Mason ever participated in and forgot it; he felt its moral upon his soul as though it were the touch of a divinity, and when properly understood, it inspires a solemnity second only to the scene of death. Let no inventive and tinkering genius, therefore, ever tamper with the beautiful legend; it wants nothing added to it, and will allow nothing taken from it."

SPIRITUAL AND ANTI-MASONRY. — "An old gentleman in Ohio" has predicted a "War in 1873 with the Masons." The prediction was spiritually communicated to him "on a hen's egg," which he took from the nest while yet warm from the hen! At least so says one of our exchanges. If true, the warfare will probably be carried on by *cackling*.

THE KNIGHTS AND NYMPHS OF THE ROSE.

AMONG the many degrees invented in France, that great hot-bed of Masonic innovations and Masonic light-'o-loves, and known as Androgynous Masonry, was the one whose name heads this article. It was introduced about the latter part of the eighteenth century by M. de Chaumont, the Masonic Secretary of the Duke de Chartres, who was at that time Grand Master of French Masons. The principal seat of the Order was at Paris. The Lodge room or hall of meeting was called the "Temple of Love." It was ornamented with garlands of flowers and hung round with escutcheons, on which were printed various devices and emblems of gallantry. There were two presiding officers, a male and a female, who were styled the "Hierophant," and the "High Priestess." The former initiated the men, and the latter the women, who were candidates. In the initiations, the Hierophant was assisted by a conductor or deacon called "Sentiment," and the High Priestess by a conductress or deaconess, called "Discretion." The Knights wore a crown of myrtle, the Nymphs a crown of roses. The Hierophant and High Priestess were, in addition, decorated with a rose-colored scarf, on which were embroidered two doves within a wreath of myrtle. During the initiation, the Lodge-room was enlightened with a single dull taper, just giving light enough to make "darkness visible," but afterwards it was brilliantly illuminated by numerous wax candles.

When a candidate was to be initiated, he or she was taken in charge, according to the sex, by the Conductor or Conductress, divested of all weapons, jewels, or money, hoodwinked, loaded with chains, sufficient of the *legs* and *breast* being bared to determine the sex, and in this condition conducted to the door of the Temple of Love, where admission was demanded by two knocks. Bro. Sentiment then introduced the candidate by the order of the Hierophant, or the High Priestess, and he or she was asked his or her name, place of birth, and condition of life; all of which being satisfactorily answered, the candidate was then asked, "What are you seeking?" The reply to which was Happiness.

The next question proposed was: "What is your age?" The candidate, if a male, replies, "The age to love;" and if a female, "The age to please and be loved."

The candidate was then interrogated concerning his or her private opinions and conduct in relation to matters of gallantry. If of amatory

proclivities, the chains were taken off and replaced by garlands of roses, which were called the "chains of love."

In this condition the candidate was made to traverse the apartment from one extremity to the other, and then back again in a contrary direction, over a path inscribed with love knots.

The following pledge was then administered :

"I promise, by the Grand Master of the Universe, never to reveal the secrets of the Order of the Rose, and should I fail in this my vow, may the mysteries I shall receive add nothing to my pleasures, and instead of the roses of happiness, may I feel nothing but the thorns of repentance."

The candidate was then conducted to a place representing a mysterious grove adjoining the Lodge-room, or Temple of Love, where, if a Knight, he received a crown of myrtle ; and if a Nymph, a simple rose. During this time, a soft, melodious march was played by the orchestra.

Afterwards, the candidate was conducted to the "Altar of Mystery," and placed at the foot of the Hierophant's throne, where incense was offered to Venus and her son. If it was a Knight who had been initiated, he exchanged his crown of myrtle for the rose of the Nymph he selected ; and, if a Nymph, she exchanged her rose for the myrtle crown of a Brother Sentiment most agreeable to her fancy.

[We cut the above from *Pomeroy's Democrat*, and it will give our readers a very tolerable idea of the character of *female* Masonry, if such an adjective be allowable ; and if it be not, then that species of indecent imposition which was practiced in the name of Masonry, by French charlatans during the period of the French Revolution, and from which the androgynous or woman Masonry, now so popular in some parts of our own country, sprung. We do not say that the same measure of indecency attaches to the corresponding organizations here, for we know nothing about them ; but we do say that while they are directly calculated to degrade genuine Freemasonry, they are not calculated to elevate the character of the women who may participate in them.] — ED. MAG.

PRESENTATION. — Mistletoe Lodge, No. 647, Brooklyn, New York, presented, on the 17th January, a beautiful engrossed certificate of life-membership to M. W. Bro. Joseph D. Evans, P. G. M., who had been its W. Master from the date of its organization. They also presented him, by the hand of W. Bro. Tisdall, a costly gold-headed cane, as a fraternal offering and memento of their love and affection for him. The presentation address by Bro. Tisdall and the response by the recipient, were warm, cordial and touching. This interesting ceremony was followed by an able address by Bro. Tisdall, on "Physical and Moral Masonry," after which the Lodge was called from labor to the social enjoyments of the banquet table.

BRO. FINDEL,

Editor of the *Bauhutte* at Leipsig, and author of a history of Freemasonry, does not seem to entertain any more favorable opinion of the Masonic Institution in this country than intelligent masons everywhere entertain of him as a presumptuous, radical, and quasi-reformer. The following paragraphs are from his Magazine :

"*Masonry in America has no aim or object*, No crevice is filled, no demand is responded to, no lone place is turned into a garden, no flower caused to spring up in the desert of this world. The entire thing has only a negative nature, and, to speak with Frederic the Great, is nothing more nor less than 'a grand nothing.'"

* * * * *

"The transactions of all American Grand Lodges for 1868-69, from the one at New York, the most expensive, to the one at Idaho, there is not a sublime thought, not a grand idea, not a single noble deed, which even an inferior mind would be capable of entertaining or executing. This is Masonry in the nineteenth century in America."

On these paragraphs, Bro. Simonds, of the New York *Despatch*, has the following :

"In order to appreciate the richness of the foregoing, it should be remembered that its writer is the author of a history of Masonry, who is constantly paraded before us as one specially sent, born, so to speak, in the purple of ample and extended knowledge, to dazzle the world with his appreciation of Masonry ; the only man, in fact, who has ever arrived at the facts of the case, or been able to write a history worthy the attention of philosophical minds. The *facts* in the foregoing are a fair sample of Findel's erudition, and, at the same time, of his absolute ignorance of the subject on which he writes. Hide your diminished heads, O ! Masons of America. Stop the meetings of your Grand Lodges, and cease the publication of your transactions, for the autocrat of Masonic literature has spoken. He has judged you at a glance, has written 'bosh' across your foreheads, and it becomes you to fall in your native dust and acknowledge the superior wisdom of your boss. The fact that you know your own business, and are not under bonds to go to Leipsic for instructions how to transact it, will avail you nothing — the Gyascuticus has elevated his horn, and you *must* keep still. The fact that you have raised and given away more money every year in deeds of pure beneficence than all the Grand Lodges of this Truthful James ever owned — that you have raised and contributed in this State alone half a million as the beginning of an endowment for the widow and fatherless ; that your latch-strings are always out, and the board ever spread, that no one who is hungry or thirsty, or wounded or naked, may go away without being cared for —

goes for nothing. Findel has blown the hugag, and silence, as of right, pervades the temple. But mark you, men and brethren, this is the style of the Masonic reformer; this is the manner of man who is going to set you right — reform all your antiquated notions — explode all your cherished theories — teach you Masonry, in short. Are you anxious to learn this new dispensation? Do you want to be hitched to the modern car of progress? Do you want to tear down and cast aside the materials of the walls you and your fathers have so patiently erected? Do you feel as if the old house ought to be deserted and the furniture carted into the domain of this peerless dispenser of second-hand wisdom? If, on so serious a subject we might be indulged in the slightest degree of levity, we should say, in the words of Mrs. Gamp, 'Which it is not.'

"Whether Masonry has an object or not, whether the transactions of our Grand Bodies contain any sublime thoughts, or any thoughts at all, this person is not competent to judge, seeing that all he knows of one, or reads of the other, is retailed out to him by parties on this side of the water interested in misrepresenting us. Consider how slender is the capital of this reformer, and yet he is at the head of the list of those who are going to set before us the shining light of reform. Figs!"

The Philadelphia *Keystone* adds the following:

"We have always had grave misgivings as to this Findel. From what we have read by him, and of him, he appeared to us a guttural, empty, self-conceited, block-head. The above history of Freemasonry in America will give to all his histories a weight of authenticity, and value, and worth, about equal to — 'the latest advices,' the 'last telegram,' from the war in France. This Findel is a first-class fool, and we advise him to give up writing and plant potatoes."

[Our Continental Brethren have no correct idea of the character, organization or business methods of the Fraternity in this country, and they usually make fools of themselves when they undertake to write about it. Findel is no worse than the rest of his countrymen, and wiser than the French.]

A. AND A. RITE, MICHIGAN. — The different Bodies of the Ancient and Accepted Rite in Michigan, held their Eleventh Annual Reunion, at the Masonic Temple in Detroit, on the 21st, 22d and 23d of February, when a large number of candidates were invested with the Degrees, from the 4th to the 32d. The meeting was concluded by a grand banquet at the Biddle House. The occasion was one of much interest, and passed off to the satisfaction of all parties.

PRESENTATION TO ILL. BRO. ALBERT PIKE.

On Saturday evening 28th Jan., Ill. Bro. Albert Pike 33°, the Sov. Grand Commander of the A. and A. Scottish Rite in the Southern Jurisdiction, was welcomed by his friends in Baltimore in the shape of an elegant banquet. After the removal of the cloth Bro. Pike was presented with an elegant and costly MEERSCHAUM PIPE, magnificently mounted with solid silver ornaments, and of great age and beauty. The presentation speech was made by Ill. Bro. John M. Miller, 32°, the first Lieutenant Grand Commander of the Grand Consistory of Maryland, who concluded his remarks as follows:

"I trust, illustrious Sir, that this may long be remembered by you as one of the pleasantest evenings of your life, and that in your moments of leisure, when the soothing and delightful solace of the far-famed Virginia plant, or the milder perfume of the product of the fields of Lataika, from the slumbering embers hid within the capacious bowl of this beautiful "emblem of peace," and it becomes warmed by the fire hidden within it, that it may bring up kind recollections of your many warm friends, and that you may draw in with the aroma of the burning plant, pleasant memories of the good will and affection we in common with all your friends entertain for you as one of the bright and shining lights amongst men and masons."

Bro. Pike having responded in his usual happy manner, the Pipe was filled, and being lighted passed from one to another until all had "smoked the pipe of peace." The evening having been delightfully spent, was finally closed by forming the circle and all joining in that good old song of *Auld Lang Syne*.

INTERESTING PRESENTATION CEREMONY.

NORWICH, Feb. 2, 1871.

Somerset Lodge, No. 34, of this city, was the scene of a very interesting ceremony last evening. On that occasion, Bro. Charles W. Carter, Junior Warden of the Lodge, presented the Lodge with the original charter of Columbia Lodge, the first Lodge organized in this city, granted by the Grand Lodge of Massachusetts in 1785. This charter was presented to him by Dr. Winslow Lewis, of Boston, who obtained it from a person in the State of New York.

The speech of presentation by Bro. Carter, and the reply of Worshipful Master Devotion, who accepted the charter in behalf of the Lodge, were in the happiest vein.

Senior Warden Stedman and Past Masters Roath and Ladd were appointed a Committee to draft suitable resolutions, expressive of the sense of the Lodge on this interesting occasion. The Committee reported the following, which were adopted :

Whereas, the Grand Lodge of the Commonwealth of Massachusetts, from whence the Charter of Columbia Lodge, Norwich, Conn., was granted, have no copy of the same, therefore

Resolved, That a correct transcript of the Charter be presented to said Grand Body by Somerset Lodge, No 34, Norwich, Conn., in whose archives the original document now remains.

Resolved, That the Worshipful Master and Wardens constitute a Committee to execute, sign, seal and deliver the same.

Junior Warden Carter then moved that a copy of the Charter be made for presentation to the Grand Lodge of Massachusetts. The motion was adopted.

[We regret not being able to find room for a more particular account of the above interesting ceremony, but the details reached us at too late a day in the month.]

MONTACUTE OR MONTAGUE.

SOME years since the R. W. Bro. John T. Heard, at the time Grand Master, gave to a new Lodge then about to be established at Worcester, the name of *Montacute*, with a view "to commemorate and perpetuate the name and title of him who in 1733, April 30, was pleased to constitute and appoint the R. W. Henry Price, Provincial Grand Master of New England." More recently a question has arisen as to the correct spelling of this name, whether it should be *Montacute* or *Montague*. The matter is really of very little importance, for however the name may be spelled, there can be no question as to which Grand Master of England was meant by it, nor that he was frequently, if not commonly designated by both spellings. The matter however was magnified and finally brought before the Grand Lodge by petition, and referred to a committee of which R. W. Bro. Heard was chairman. The report of that committee is now before us, in a printed pamphlet of ninety-four pages, and is one of the most elaborate, and in a genealogical point of view, one of the most thorough and learned reports ever presented to that or any other Masonic body in this country. It must have cost our distinguished Brother an immense amount of investigation, labor, and thought, and whatever may be thought of the importance of the subject,

the manner in which he has treated it must be regarded as highly creditable to his industry, intelligence and impartiality. We have not room for a synopsis of it this month, and therefore content ourselves by laying before our readers the following extract : —

Previous to and during the continuance of this correspondence, a great number of works on the British Peerage, and other historical and biographical publications, were consulted, extracts from which we have presented as a part of this report. It will be observed that this testimony is very conflicting as to the title of the viscounty : in several cases the same author refers to it in one place as *Montague* or *Montagu*, and in another as *Montacute*. Indeed, so great is the confusion into which writers have fallen as to the name, that, had the question of title to be decided on their evidence, there would have arisen grave doubts, at least, whether it was *Montague* or *Montacute*.

But, however contradictory this evidence is as to his title, it is clear and positive as to the descent of Anthony Browne, the first Viscount, — that it was from the *Montacutes*, Earls of Salisbury. This fact being recognized by all the authorities we have cited who refer to the subject, may it not have occasioned the belief that *Montacute* was the true and appropriate title of the Viscounts ?

The pedigree of the first Viscount is as follows :

1. Of the four *Montacutes* who were Earls of Salisbury, Thomas was the last. He had a daughter Alice.
2. The Lady Alice *Montacute* married Richard Neville, younger son of Ralph Neville, Earl of Westmoreland, Earl of Salisbury, *jure uxoris*. Of their three sons were Richard, Earl of Warwick, slain at the battle of Barnet, 1471, and John, Marquis *Montacute*, slain in the same battle.
3. John Neville married Isabel (or Margaret) Ingoldsthorpe (39). They had several children ; one of them, Lucy, had for her first husband Sir Thomas Fitz-William, and for her second, Sir Anthony Browne of Belchwork Castle (39). John Neville, (or Nevill, or Nevil) was summoned to Parliament by the title of Baron de Monte-Acuto, 1 Ed. IV., and received many grants in the second, third, and fourth years of that reign (51). The 10 Ed. IV. he was advanced to the dignity of Marquis, namely, "John Neville Marchione de Monte-Acuto."
4. Sir Anthony Browne, who married the said Lucy, had among other issue, Anthony, his successor.
5. Sir Anthony Browne, standard-bearer to the king and one of the executors to his majesty's will, married Alice, daughter of Sir John Gage, K. G., and had, with other issue, Anthony, his heir.
6. Sir Anthony Browne, Knt., Sheriff of Surrey and Sussex in the last year of King Edward VI., was elevated to the peerage by Queen Mary, on the 2d September, 1554, in the dignity of Viscount *Montague*.

Lady Alice *Montacute* was the grandmother of Lady Lucy Nevill who was grandmother of Sir Anthony Browne, the first Viscount (39).

THE TEMPLAR-VISIT TO EUROPE.

WE understand that the arrangements have been nearly completed by the Pittsburg (Pa.) Commandery of Knights Templars for their contemplated visit to Europe, and that the company will consist of about forty members, including several Sir Knights from the Washington and other Commanderies. They will probably leave in the course of a few weeks, taking passage in one of the European steamers. In reference to their arrival, a correspondent of the London *Freemason* of Feb. 11th, courteously suggests that they should not make any procession in the streets of that or other large cities, for "it would expose them to ridicule, and would not render their visit productive of unalloyed happy results, as we would wish. Let them come," he says, "to England, Ireland and Scotland, as Freemasons to Freemasons, and let the secrecy of our ceremonies be preserved, even as respects our clothing, etc., as much as possible; for certainly any procession in public would be universally condemned by the Order in this country, especially as the Craft refrains so generally from displays of any kind. In our Lodges, Chapters, Encampments, etc., we shall be delighted to greet them *properly clothed*, and I am certain that a thorough, hearty, and most sincere welcome, will await our American brethren from the north to the south, and from the east to the west of the British Isles." There is good sense in this suggestion, and we cannot doubt that our brethren of Pittsburg will receive it as it is intended, and govern themselves by it. In such case, their visit cannot fail to be an enjoyable and profitable one.

EGYPT.—A Lodge of Sorrow was held at Cairo, on the 27th of October, by Concordia Lodge, No. 1226, in memory of late Brother Edward Herbert, Secretary of Her Britannic Majesty's Legation at Athens. The late Bro. Herbert, when Secretary of Her Britannic Majesty's Embassy at Constantinople, accompanied Sir Henry Bulwer on one of his missions to Egypt. On that occasion a few English brethren invited His Excellency the Ambassador to inaugurate an English Masonic Lodge in Cairo. His Excellency graciously accepted the request, and the "Bulwer Lodge of Cairo" was regularly dedicated. Brother Herbert was elected as first Junior Warden of this Lodge. He was murdered by Greek brigands at Marathon.

THE EARL DE GREY AND RIPON.

It may be gratifying to our Masonic readers to know that this distinguished nobleman, who has been placed by her Majesty Queen Victoria at the head of the English Commission, to meet a similar Commission appointed by the President of the United States, to adjust the questions of difference subsisting between the two countries, is the present M. W. Grand Master of the Grand Lodge of England. He has been for many years past actively and earnestly engaged in upholding and promoting the welfare of the Craft, and the last year the venerable Grand Master, the Earl of Zetland, who had occupied the place for a quarter of a century, having previously intimated his desire to be relieved from its cares and responsibilities, the Brethren of the Grand Lodge spontaneously turned their attention to the Rt. Hon. the Earl de Grey and Ripon for his successor, and at the ensuing annual communication gave him their unanimous vote for Grand Master.

The family name of our Brother is George Frederic Samuel Robinson, and he was born in London in 1827, about the time when his father, the late Earl of Ripon, was Prime Minister of England, and is consequently forty-four years of age. In 1852, Lord Goderich, (for such was then his courtesy title), was returned as M. P. for Kingston-on-Hull in the Liberal interest, but was shortly afterward unseated on petition. In the following year he was elected for Huddersfield, which town he continued to represent until 1857, when he was elected for the West Riding of Yorkshire, for which he sat until his accession to the peerage. He married in 1851 the eldest daughter of Captain Henry Vyner, and grand-daughter of the first Earl de Grey. He succeeded to the Earldom of Ripon on his father's death, in January, 1859, and to that of De Grey, on his uncle's death in the following November. In 1859, he was appointed under Secretary of State for the War Department, and was transferred to the Indian Office as under Secretary of State, but a few months afterwards returned to his former post in the War Department. He is an accomplished gentleman, and is much beloved by the Masonic Brethren of England. We believe his visit to America will be the first ever made by a Grand Master of England.

The New York *Cosmopolitan* says R. W. Bro. Robert Macoy will shortly confer the long neglected degree of "Good Samaritan." This is important! Our respect for these women degrees is not very profound.

A. AND A. RITE IN ALBANY.

A CORRESPONDENT of the *Masonic Tidings* gives the following encouraging and interesting description of the prosperous state of the Scottish Rite in Albany:

"The Ancient and Accepted Scottish Rite Bodies of Albany have lately refitted new rooms over Van Heusen & Charles, on Broadway, and on the 1st of Feb. inst., the rooms were opened for work. Some thirty candidates were in waiting, sixteen of whom were for the Perfection Degree, and the balance for those of the higher bodies. The work was done by Bros. McClenachan, Ward, Kelly, and Shultz from New York, assisted by the Albany brethren.

"On Wednesday the 4th, 5th, and 11th degrees were worked in an able and impressive manner.

"On Thursday the 17th, 21st, and 26th degrees were worked and the balance conferred reaching to the 32°, of which your correspondent can now be counted a member. (As the expenses incident to the occasion were heavy, you will please advance my compensation accordingly.) The Albany brethren did a good two days work realizing some \$2,000, and they seemed to vie with each other in extending courtesies to the craft from abroad. I am especially indebted to Bros. R. H. Waterman, 33°, and T. Fonday 33°, for favors. Bro. Waterman, who is the Commander-in-Chief of the Albany Consistory, recently recovered the original plates and documents of the Albany Lodge of Perfection, which were formerly in charge of Sir Wm. Johnson, at Johnstown. The seal of the Lodge, which was also recovered, is executed in a style that would do credit to the workmanship of to-day. It bears the date of 1767. These documents and the seal were left by Sir Wm. Johnson, on his death, in charge of persons at Johnstown, and were by them given in charge of Bro. Waterman. They are highly prized as venerable and important records of the early Masonic history of this State."

ACKNOWLEDGMENTS.

WE were at the proper time politely favored by Sir R. F. Bower and the other gentlemen of the Committee of Arrangements with a very elegant card of admission to the Sixth Annual Banquet of the Damascus Commandery of Knights Templars, at Gibbons' Opera House, Keokuk, Iowa, on the 20th ult. The occasion was, no doubt, a very pleasant one, and worthy of the reputation of the fine Commandery, under whose auspices it took place.

We have to thank Companion R. H. Waterman, of Albany, for copies of the Proceedings of the Grand Chapter of New York, for 1870, and of the Address of the Grand High Priest, and Report of the Committee on Foreign Correspondence, for 1871.

We are also indebted to R. W. Bro. Abell, Grand Secretary, for a copy of the Proceedings of the Grand Lodge of California. A very handsome pamphlet of six hundred and sixteen pages, which we shall notice hereafter.

To Bro. Gouley, Grand Secretary, we are indebted for a copy of the Proceedings of the Grand Chapter of Missouri, for which he will please accept our thanks.

Our acknowledgments are also due to R. W. Bro. J. Emmett Blackshire, Grand Secretary, for a copy of the Proceedings of the Grand Lodge of Georgia, making a very fine volume of nearly four hundred pages.

Ill. Bro. Sickles, Grand Secretary, has kindly favored us with an extra copy of the Supreme Council, 33°, at its recent session in Cincinnati, which is a very handsome volume of three hundred pages.

We are indebted to R. W. Bro. Gouley for a copy of the Proceeding of the Grand Council of Missouri; and to R. W. Bro. John Thompson, Grand Secretary, for a copy of the interesting sketch of the History of R. A. Masonry in Pennsylvania, from 1767 to 1864, to both of which we shall hereafter refer again.

THE MONUMENTS OF MASONRY.

MONUMENTS are ordinarily erected in commemoration of some individual or event buried in the past. They tell of lost virtues and greatness; they are places where humanity is accustomed to weep, in token of sorrow for that which is *not*. Not so the monuments of Masonry — the great Temples — we might call them the Living Temples of our Order. Each Masonic Temple, the world over, which rears its lofty pinnacles towards heaven, is a demonstration of the present power of the principles of Freemasonry, whose existence from the days of Solomon until now has been in no degree impaired by the long flight of years. They tell the world, as mere words cannot tell, that fraternal love and benevolence still permeate the brotherhood, and that this brotherhood is laboring now as ever for the best interests of God and man. — *Keystone*.

THE TEMPLAR RITUAL IN MASSACHUSETTS. — A Convention of three delegates from each Commandery in this jurisdiction was held at the Masonic Temple in this city on the 16th and 17th ult., for an examination and correction of the Ritual of the three Orders of the Red Cross, the Temple, and the Malta, so far as any correction might be found to be necessary. Every Commandery in the State, with two exceptions, was fully represented,

making an aggregate of Sir Knights present of about eighty. The lectures were very carefully examined in detail, and such errors and discrepancies as had crept into them were corrected, and the text restored to its original purity. It is a little remarkable, perhaps, that there were present several Sir Knights who were able to say with almost unerring fidelity what the text was nearly half a century ago; they having been active, and working members of Commanderies nearly or quite the whole of that time. Two or three of them had been pupils of Fowle and Gleason. The Lectures as agreed upon were finally adopted without a dissenting vote, and we are happy to add that a much greater degree of uniformity and fewer errors were found than had been anticipated, and that consequently the Commanderies will find very little difficulty in placing themselves on a uniform and consistent basis. The lectures and work as thus agreed upon will be presented at the ensuing meeting of the Grand Encampment, for confirmation.

[Communicated.]

THE TEMPLE RE-BUILT.

Light of heart, and cheered by hope,
We've built our home once more,
O'er the ashes of our altar,
In a faith that shall not falter,
Now and evermore.

To God we dedicate our work,
In Hope and Faith sublime,
To human brotherhood and love,
Like that which reigns above,
As in the ancient time.

Long may it stand our hearts to warm,
Our hope and joy to bless,
An emblem of the good we seek,
To aid the poor, support the weak,
Our brothers in distress.

With swelling hearts and willing hands,
We've built our home once more,
O'er the ashes of our altar
In a faith that ne'er shall falter,
Henceforth and evermore.

To God alone the praise we give.
For this our work complete
We bless his name, revere his word,
Hail Him our sov'reign, King and Lord,
And render service meet.

ELMWOOD, 1871.

W. W. W.

COLORED MASONS IN NEW JERSEY.

WE understand that the M. W. Grand Master Pine of New Jersey, has granted a Dispensation for a new Lodge with the ultimate intention of its being composed of colored Masons. It is to be started by white brethren who, when they have initiated the requisite number of colored persons, and qualified them to fill the offices, will resign and withdraw their membership, leaving the new members to manage for themselves. "Charge after charge" says a contemporary, "has been made against the Masonic Fraternity, because they would not recognize the colored Masons. This has always been met by the fact that they were clandestine; that is, they do not hold their warrants from the Grand Bodies of the several jurisdictions, but from a spurious Body representing itself as the Grand Lodge of colored Masons." The present movement endorses and confirms that answer.

THE TRUE CONDITIONS OF CHARITY.

THE *London Freemason* defines the true conditions over which Masonic claims for charity can properly be urged, and in which alone the required relief can justly be granted, as follows:—

When a man enters the Masonic Order, he acquires a moral claim upon the good-will and sympathies of the brethren; but it by no means follows that he establishes a claim upon their pecuniary resources. True, he is admitted shorn of all the external advantages of fortune, and the duty of aiding his fellows when similarly circumstanced is at once forcibly inculcated. Yet, let it be remembered that this obligation to assist the distressed applies only to those who, being necessitous, are also found worthy; and not to the undeserving, simply because they are Masons. Let it be borne in mind that neither the funds of the Craft, nor our means as individuals, are to be wasted upon those who bring upon their own shoulders, by misconduct, the leaden weight of poverty and woe. If this great truth were thoroughly disseminated amongst the lodges, we should hear less of those itinerant impostors who prey upon the mistaken benevolence of the Fraternity; there would be less of casual relief, but more of support, to the genuine cause of charity.

THE *Rocky Mountain News* says the Fraternity at Denver, Colorado, are about to erect a Masonic Temple at the cost of \$75,000.

It is thought there will be an attempt made at the ensuing meeting of the General Grand Chapter to dissolve that Body.

GRAND LODGE OF ITALY.

THE Lodge "Szechenyt," at Arad, Hungaria, has, in consequence of the removal of the Grand Lodge at Florence, Italy, to Rome, issued the following circular: "By order of the Grand Master, L. Frapolli, the Grand Lodge of Italy, hitherto located at Florence, will be removed to Rome, the present capital of Italy," and gives vent, also, to the following: "Our institution has been for centuries not only abhorred, but even madly denounced, by Rome. Thousands of our brethren suffered all sorts of miseries; nay, even death was inflicted upon them by Romish fanaticism. But in a few days shall the light of Masonry spread its effulgence, and its rays will illuminate a night of superstitious prejudices, and masonic works will dispell the deep-rooted antipathy." Hardly, if ever, can a greater triumph be found in the records of Masonry. On the ruins of a fled terrestrial power, building upon the exploded air castle of human frenzy, rises, Phenix-like, the glory of Masonry. Not mere chance, not a constellation of power, has wrought such a change. No, it was to be. The "when" was only a question of time. What by degrees is abhorred by every intelligent individual, nay, by nations, must crumble, must become extinct; and so it has come to pass that the Eternal City shall henceforth be the place whence the light of Masonry shall shine over all.

— *Die Bauheutte.*

JAPAN. — There are two working Lodges in the port of Nippon, Japan; one called Yokohama on the English Register, and another called O'Pentosa-ma. It is said the two have a membership of about three hundred, but this is probably too large.

GRAND COMMANDERY OF MARYLAND. — On the 23d January last, a grand Commandery of Knights Templars was organized at Baltimore for the State of Maryland, by authority of Sir Wm. S. Gardiner, Grand Master of the Grand Encampment of the United States. The ceremony was performed by Sir J. L. Hutchinson, of Philadelphia, assisted by distinguished Sir Knights of Maryland, District of Columbia and Pennsylvania.

Obituary.

THE LATE MR. A. K. P. WELCH.

BOSTON ENCAMPMENT, JAN. 18, 1871.

The Committee to whom was referred the subject of presenting suitable resolutions upon the occasion of the death of the Hon. A. K. P. WELCH respectfully submit the following preamble and resolutions:

Sir Knight Welch died at his residence in Cambridge after a short illness on the eighth of November last. As the senior partner of the house of Welch, Bigelow & Co., he was well and extensively known. He was born in Monmouth, Me., Feb. 1825, and was brought up upon a farm; but early inclining to mechanical pursuits he left his native place and came to Cambridge in 1849. Here he entered into the employ of Messrs. Metcalf & Co., who at that time were extensively engaged in the printing and publishing business, and from a subordinate position soon rose to the entire charge of the business of this house, then employing upwards of three hundred hands. His honesty and uprightness soon won the confidence of his employers, and his integrity and faithfulness was duly appreciated by them and surrounded him with numerous friends. He seemed to give his whole heart and mind to any business that was intrusted to him without the least regard to personal interest, but with an eye solely to the benefit of others; and Cambridge has reason to remember him as one of her most public spirited and honorable citizens. In 1856 he was elected a member of the Common Council of Cambridge, and later a member of the Board of Water Commissioners, where having served five years, he was re-elected for a second term and was serving in that capacity at the time of his decease. In 1868 he was elected as one of the Governor's Council; here his abilities were soon discovered by his associates, and he was appointed by the Governor to visit the works of the Hoosac Tunnel and look after the interest of the State. This duty he performed with his usual ability and faithfulness and to the entire satisfaction of those with whom he was associated. In 1869, at the urgent solicitation of his friends he became a candidate for the office of Mayor of his adopted city, but politics run high at that time and he was defeated. Cambridge suffered a loss in his defeat, but he and those associated with him in business were the gainers. His knowledge and untiring exertions in the business in which he was actively engaged, has built up a reputation for the "University Press of Cambridge" that extends not only through the United States but even on the Continent of Europe. As a prominent member of this establishment his death will be felt by all having business connections with the house as well as by all in the employ of the firm, who will sorely miss his kind advice and sympathy, for his heart beat in unison with them all. We may well pause over the loss of such a man, taken in the very prime of life and in the midst of his usefulness, and ask why is this so? and why are we left to testify to this record of one of so much more importance in the community than we who pronounce his eulogy? But although it may excite our wonder, we are not to call in question the decision of Him who doeth all things well, "He is His own interpreter, and He will make it plain," and we short-sighted mortals must bow in resignation to His will. It is however, a pleasing though melancholy duty to testify to the virtues of a de-

parted brother, and to record our affection for the memory of one united to us by the holy and sacred ties of Masonry and Knighthood, but it is extremely difficult to frame our thoughts into resolutions that shall not have the appearance of mere form and ceremony and which have not before been applied many times to cases that have gone before; but who that had the pleasure of an acquaintance with Sir Knight Welch would not bear testimony to his being the charitable and loving Brother, the firm and faithful Companion, the true and courteous Sir Knight in his acts and deeds. He was not eminent in our institution as an officer, not that he was not gifted with talents which would have qualified him for any position he might have aspired to, nor for a want of interest in the association, but the numerous calls which were made upon him in his active outside life where his knowledge and experience had been so often tested, and which rendered his co-operation so essential, kept him constantly employed. In all his business connections he was known as the honorable and high-minded man, the reliable and valuable citizen. His loss has cast a gloom over the city of his adoption, over the institution of which he was the senior partner, and over the community in general. We, therefore, who have been so long and so intimately associated with him in the several departments of our Order and bound to him by the strong ties of brotherly love and affection, would offer our feeble tribute to his memory.

Resolved, That Boston Encampment in the death of Sir Knight Welch has lost one of its most worthy and valuable members, and the Order of Knighthood one of its truest exponents, in whose fidelity they could with safety confide.

Resolved, That in cherishing his memory, we will ever keep in view his bright example, his unsullied character and his devotion to the Order, to stimulate us in so fulfilling the duties devolving upon us, that like him we may live respected and die regretted.

Resolved, That as the widow of our deceased brother has been called to meet him in that better land, we extend our sympathies to his bereaved sister and to all those with whom he was so intimately connected in business and who mourn his departure from their midst; resting in the belief that his journey has ended in that Holy Asylum, and that he is again united to the partner of his joys and sorrows here below.

His pilgrimage on earth at last has closed,
And he has laid his warrior's armor down;
Victorious, all life's ills he has opposed,
And now receives the victor's golden crown.

JNO. K. HALL,
For the Committee.

UNION OF CONSISTORIES.—It gives us pleasure to be able to announce that the three Sovereign Consistories, heretofore held, two in this city and one at Lowell, have been united under the Charter of the Massachusetts Consistory, and that the meetings will hereafter be regularly held at the Masonic Temple, in Boston. The union was happily consummated by the election of the necessary officers for the ensuing year.

PETERS' MUSICAL MONTHLY.—We take pleasure in noticing in our present number, the copies for February and March of this valuable musical magazine. Each number consists of about forty pages, and is entirely devoted to songs. "Gently, Lord, Oh! Gently lead Us," "Sleep Sweetly, Love, and Well," "Riding in a Sleigh," "Safe in the Ark," etc. Instrumental music, "Sparkling Mazurka," "Canary Schottische," "Sea-Side Waltz," "Vive la France; Grand Marche," and "Dashing Spray Polka." In the March number we find for songs,—"God Bless the Little Church," "Katy MacNeil," "My Dear Old Sunny Home," "Mignone," and several others, also "Welcome Home Schottische," "May Rose Gallup," "Murmuring Waves," a beautiful thing; "La Belle Georgine" and "Rippling Waves Polka." This is the most popular and valuable musical work in the country, and furnishes to its subscribers each month, more first-class music, than can be purchased at any of the music stores for four times the amount of the subscription price. It can be had of J. L. Peters, 599 Broadway, New York, for \$3.00 per year. Single copies, 30 cents.

SCRIBNER'S MONTHLY for March is perhaps on the whole the richest number yet issued. It opens with a second article on "Weather Telegrams and Storm Forecasts," by Professor Maury—a paper of great scientific interest and practical importance, and which is profusely and beautifully illustrated. This is followed by a humorous article entitled "Gambinus and his subjects," giving an interesting account of a visit to a celebrated German beer-house; finely illustrated. Then follow "Will she ride or walk," "In a Garret," an acceptable poem by Elizabeth A. Allen; "Life in the Cannibal Islands," an historical and descriptive sketch of peculiar interest. Next come chapters XV., XVI., XVII., of MacDonald's popular serial of "Wilfred Cumbermede"—an autobiographical story, which is undoubtedly the best serial tale yet published in any of our popular monthlies. Following these are a variety of articles of a more general character, but which we have not space this month to particularize. We recommend the work, as one of the most desirable of our monthlies. Scribner & Co., New York. Price \$3.00 a year.

THE EVERGREEN.—The February, being the second number under the new management, of this most excellent Masonic monthly, comes to us in a greatly improved form, and filled with choice Masonic and miscellaneous articles, and may now justly claim to take rank among the best of the periodicals of its class in the country. It is published at Davenport, Iowa, by Messrs. Griggs, Watson & Day, under the editorial management of R. W. Bro. T. S. Parvin, of Iowa City, with Bro. W. B. Langridge of Muscatine, as associate editor.

EXCHANGES.—We are frequently annoyed in not receiving several of our most valuable exchanges, with the regularity with which we have no doubt they are sent from the publishing offices. We have reason to believe that this arises from the manner in which they are directed, and take the liberty to request publishers with whom we exchange to address their periodicals to "Moore's Freemason's Magazine, P. O. Box, 2937."

WANTED.—The January, 1870, number of this Magazine, being No. 3 of Vol. 29.

QUEBEC.—The new Grand Lodge of Quebec was recognized by the Grand Lodge of Mississippi at its late communication.

THE Masons at Portland, Oregon, will commence next spring, the building of a temple on the site of the building in which the first lodge was opened in that city.

M. W. Jos. D. Evans, P. G. M. of New York, recently met with a severe accident by slipping on the ice. He broke his knee-pan. He is progressing as favorably as could be expected.

SIR CHAS. S. ROLLINS, P. D. G. Commander of the Grand Commandery of Iowa, died at Keokuk on the 25th Dec., aged thirty-six years. "He was a devoted Mason, a sincere friend, and true Christian."

IN Pennsylvania, by a law of the Grand Lodge, no lodge in the city of Philadelphia is allowed to confer the three degrees for less than seventy-five dollars; nor any lodge out of the city for a less sum than forty dollars.

THE question of removing the Great Light of Truth from the Altar of Freemasonry is still agitating some foolish minds. No sensible Mason will ever agree to such an innovation, and the agitators are only bringing discredit on themselves by pressing a matter so utterly repugnant to the principles of our institution. — *N. Y. Courier.*

THE MANUFACTURER AND BUILDER for February is an attractive and excellent number. The work is published by Western & Co., 37 Park Row, New York, and is one of the best and most practical scientific publications in the country, and should be in the hands of every scientific mechanic who would understand the *theory* as well as the simpler practical rules of his profession. Terms \$1 50 per year.

COSMOPOLITAN MASONIC CALENDAR, is the title of a very useful volume of three hundred and fifty pages, published by Bro. George Kenning, Little Britain, London, containing lists of the Lodges in the United Kingdom, France, Germany, Italy, etc., together with full particulars of every Grand Masonic body throughout the globe. It is exceedingly valuable as a book of reference. Bro. Kenning is also the publisher of the London *Freemason* which we take pleasure in recommending to those of our readers who may desire a foreign Masonic periodical.

COMPLIMENTARY. — From the London *Freemason* of January 14th. The oldest periodical in America "is the FREEMASONS' MONTHLY MAGAZINE, edited by Bro. Chas. W. Moore, Corresponding Grand Secretary of the Grand Lodge of Massachusetts, at Boston, in that State. This valuable Magazine comes to us in a very handsome wrapper, profusely illustrated with emblems of the various Orders of Masonry. Thus, as a heading we have the High Priest, the King and Scribe, or the three Principals of a Royal Arch Chapter, according to the American ritual, seated in gorgeous chairs, under elaborately decorated canopies, surmounted with four banners, bearing the respective devices of a man, a lion, an ox, and an eagle. There are also the rose-circled cross of the 18°, the Paschal Lamb of Knight Templary, the mitre of High Priesthood, the bee-hive of the Master Mason, the crowned bi-headed eagle of K. H., the symbolic level, square and compass being depicted at the sides; while the rest of the corner represents those dramatic incidents in the career of Zerubbabel to which we recently alluded in our account of the American Red Cross degree. The contents of Bro. Moore's Magazine are always interesting, practical, and instructive, and as a Masonic juris-consult, we know no safer guide than our venerable and venerated *confrere*."

FREEMASON'S MONTHLY MAGAZINE, Boston, Mass., R. W. Bro. Charles W. Moore, editor; \$2 50 per annum. It is now in its thirtieth volume, and its utterances are recognized as high Masonic authority. Bro. Moore was for many years Grand Secretary of the Grand Lodge of Massachusetts, and has published many excellent Masonic works. A fluent writer with a mind well-stored with Masonic knowledge, it would be strange if Bro. Moore did not make an excellent magazine. — *N. Y. Cosmopolitan.*

FREEMASON'S MAGAZINE, BOSTON. — We gladly welcome this veteran, and in our judgment, most valuable, of the strictly Masonic journals. It was the first work with which, twenty-seven years ago, we commenced the library of the Grand Lodge, and its volumes all complete, constitute a valuable part of its collection. — Bro. T. S. Parvin, G. Sec., in the *Evergreen, Iowa.*

JOSH BILLINGS observes: "Screts are kussed poor property enny how; if yu circulate them yu lose them, and if yu keep them yu lose the interest on the investment."

THE

FREEMASONS' MONTHLY MAGAZINE.

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[No. 6.]

DISTINGUISHED FOREIGN GRAND MASTERS.

PRINCE FREDERIC, GRAND MASTER OF THE NETHERLANDS, — DUKE OF LEINSTER OF IRELAND, — DUKE OF SUSSEX AND EARL OF ZETLAND OF ENGLAND, — GRAND LODGE OF ENGLAND.

THE foreign papers announce the recent death of Her Royal Highness Princess Louisa Augusta, Consort of His Royal Highness, Prince Frederic, Grand Master of the Grand Lodge of the Netherlands. She was the sister of the Emperor of Germany, and was highly esteemed for her amiable qualities. Her death will at home and abroad awaken the sympathies of the Masonic brethren for her distinguished husband.

Prince Frederic, with one exception, is the oldest Grand Master of Masons living. He has been at the head of the Grand Lodge of the Netherlands for fifty-five years, and our readers will recollect that the semi-centennial anniversary of his Grand Mastership, was celebrated in 1866, by the brethren of the Netherlands, in a manner suited to an occasion of so much interest to them, and honorable to the distinguished brother whose long attachment to the Institution it commemorated.

The exception alluded to is in the person of His Royal Highness the DUKE OF LEINSTER, chief of the illustrious family of the Geraldines, who has presided over the Grand Lodge and Fraternity of Ireland since the year 1813, and is still vigorous and active in the discharge of his Masonic duties. At the banquet given at Dublin

on the occasion of the celebration of his semi-centennial anniversary, in 1863, the Duke related the following interesting anecdote:—"In the year 1836, there was an act of Parliament brought in to make some alteration in the Constabulary, and in that act there was a clause inserted that no Freemason could be in the Constabulary. I very fortunately was in the House of Lords at the time, and I moved that the clause should be left out of the bill. Strange to say, several lords, whose acquaintance I had not the honor of, came over to me, besides some friends of mine, and they said they knew nothing about Masonry, but if I would vouch that there was no harm in Masonry, they would vote for my motion. I said, 'I have no hesitation in giving that pledge;' and when we came to the vote, the members were, for the motion, forty-four; against it, forty-one. At that time the Grand Lodge of England thought so much of what I had done, that they voted me a most handsome address. I had also an address from the Grand Lodge of Ireland. I merely mention this because it is a curious fact, and it is the only case where I take to myself the credit of being personally of any use to Masonry." The modesty of the Duke as exhibited in the closing sentence of this paragraph, is characteristic of his whole public life, and is exceeded only by his amiable qualities as a man and Mason.

His Royal Highness the late DUKE OF SUSSEX, uncle to the reigning Queen of England, who comes next in length of official service, to the above distinguished Grand Masters, presided over the Grand Lodge of England for thirty continuous years, having been elected to that distinguished place, in the same year in which the Duke of Leinster was elevated to the Grand Mastership of the Grand Lodge of Ireland.

The successor of the Duke of Sussex was the EARL OF ZETLAND, who was elected Grand Master on the death of the Duke, in 1843, and continued to fill the office to the great acceptance of his brethren and credit to himself for twenty-six consecutive years, when in consequence of increasing years and declining health, he resigned. He did not however, in so doing, resign or abate his interest in the welfare of the Grand Lodge with which he had been so long connected. He still lives, and seldom fails to manifest his attachment to the Craft by his personal presence on all convenient occasions. He is descended from an ancient English family, and derives his title from the Earldom created about the close of the ninth century, composed of the Orkney, Caithness, and Shetland Islands. He belongs also to

an eminent *Masonic* family. His father, the late Earl of Zetland, was *pro* Grand Master of the Grand Lodge of England, at the time of his death in 1839, and was succeeded by the late Earl of Durham, who was at the time Deputy Grand Master. The vacancy thus created in the latter office, was filled by his son the present Earl of Zetland, and recent Grand Master; and it is worthy of remark, as showing the interest which this distinguished family has always taken in *Masonic* affairs, that this office had been previously filled by both his father and grandfather. On the decease of the Earl of Durham in 1840, the present Earl of Zetland succeeded to the office of *pro* Grand Master, and on the death of the Duke of Sussex in 1843, he was unanimously elected Grand Master, which office as above stated, he held for more than a quarter of a century. His first election (and we think each succeeding election) was by unanimous vote, and gave great satisfaction throughout the jurisdiction. On the day of the installation after the first election, the Grand Lodge gave a "Grand Festival," on which occasion an original ode was sung, the first verse of which was as follows:

"Hail to the chief who in triumph advances
The foremost in station, the first in desert,
The arms that surround him are not war's red lances,
But the better defence of each true Mason's heart.
Upraise the paean, the loudest, for Zetland,
That Masonry ever in chorus sends forth,
Again! Once more! Higher! for never has yet land
Elected for ruler a chief of more worth."

In 1870, for reasons already stated, the Earl of Zetland declined a re-election, and was succeeded by the Earl de Grey and Ripon, the distinguished nobleman who, by the favor of Her Majesty Queen Victoria, occupies perhaps the most responsible place which it was in her power to confer upon him, as the head of the English Commission now at Washington, for the adjustment of the delicate differences existing between the two countries.

The Fraternity of England have great reason to be proud of their history, and of the exalted character of the distinguished Grand Masters who have for a long series of years presided over their interests. Their Grand Lodge is to be regarded as the rightful successor, in a modified form, of those popular annual *Masonic* assemblies, the first of which was held in the old city of York, in the early part of the tenth century. Starting from this point as its origin, it pre-

sents us with a continuous history for about a thousand years. It is, however, to be borne in mind that for eight hundred years of this time, the organization of Freemasonry in England, as everywhere else, was very different from that which is at the present day universally recognized and demanded. Masonry, less than two centuries ago, was as one great family, the members of which were endowed with equal privileges and equal rights. Anterior to the period indicated, there were no Grand Lodges such as now exist, nor were there any subordinate Lodges formed on the present basis. Brethren were then received and admitted, not as members of any particular Lodge (for that is a modern regulation), but as members of the universal brotherhood. The "General Assemblies" referred to, were composed, not as now, of the Masters and Wardens of Lodges, but of brethren indiscriminately, residing within a certain distance of where the assembly was appointed to be held. Lodges were temporarily formed, as occasion might require, not by authority of charters emanating from any particular Grand Lodge, but by an *inherent* right. When the business for which they had been called together was completed, they were dissolved and the brethren dispersed. At a more recent period this was found to be a loose way of doing business, and had, at the beginning of the last century, very nearly broken up the Fraternity in England. As a remedy for this increasing evil, the brethren of the old Lodges at London, in the year 1717, assembled and organized their present Grand Lodge, and adopted the system of government which is now everywhere, with local modifications, recognized as the organic law of Masonry. It was the earnest desire of the brethren engaged in this important movement, to put the system so adopted, into a form consistent with the ancient observances of the Fraternity. To this end, say the published records of the transaction, "they perused *old* manuscripts, digested *ancient* constitutions, collected the old Gothic charges and consulted brethren about those secret rites, and ordinances, and doctrines which were never divulged in manuscript," and "embodied every hint which had the unequivocal sanction of *ancient usage* in its favor."

It is not, however, our purpose here to trace in detail the history of the Grand Lodge of England. It is sufficient to say that from its formation its progress was prosperous and rapid. Its membership increased and its Lodges multiplied beyond the fondest hopes of its friends, and it may now be said of it, that wherever the foot of the Anglo-Saxon has found a resting-place, or Christianity a name, there

has its banner at some time, waved over brethren acknowledging its parental authority. It has penetrated the utmost bounds of the earth, and marching hand in hand with civilization, has opened the way for the spread of those pure doctrines under whose benign influences the wilderness is made to blossom as the rose. It has been truly said that the sun never sets upon its jurisdiction. The mantle of Night is not large enough to cover with its folds the circle of its authority. From the frozen regions of North America to the arid sands of the farthest India, its voice is heard and its mandates are obeyed. As she is the oldest, so she is one of the most exalted and dignified Masonic bodies in the world. That she is the parent of our own beloved Grand Lodge of Massachusetts, is a source of pride and satisfaction to us; and we claim the right to share with our English brethren the honor that she, in her modern organization, is able to show a continuous list of Grand Masters, running from 1721 to the present time, bearing the distinguished names of the Dukes of Montague, Wharton, Buccleugh and Richmond; the Earls of Abercorn and Inchiquin; Lords Colerain and Kingston; the Duke of Norfolk; Lord Lovel; Viscount Montague; the Earls of Strathmore and Crawford; Viscount Weymouth; the Earl of Loudon; the Marquis of Carnarvon; Lord Raymond; the Earls of Kinton and Morton; the Lords Dudley, Cranstoun, Byron and Carrysfoot; Lord Aberdour; Earl Ferrers; Lord Blaney; the Duke of Beaufort; Lord Petre; the Duke of Manchester; the Duke of Cumberland; Prince of Wales (afterwards George IV.); the Duke of Sussex; the Earl of Zetland; and though last by no means least, the Earl de Grey and Ripon.

Such an array of distinguished names is sufficiently indicative of the exalted character the Grand Lodge of England has always maintained in the public estimation, as the head of an extensive and powerful moral and benevolent association; and it is also a sufficient answer to the sneers of the scoffer and the slanders of the malicious. Gentlemen of intelligence and education, proud of their lineage, jealous of their social, political and official reputations, are not apt to allow themselves to be led into silently countenancing or contributing by their active energies and influence to the support of any association prejudicial to the morals or well-being of society.

MARY'S CHAPEL LODGE, EDINBURGH.

THIS ancient Scottish Metropolitan Lodge, celebrated the festival of St. John the Evangelist, on the 27th of December last, at its Lodge-room, Waterloo Hotel, Edinburgh. The interest of the occasion was enhanced by the presentation to its retiring Worshipful Master, William Officer, of a service of rich plate. The following song by Bro. James Ballantine, Grand Bard, was effectively sung by the Senior Warden.

AIR — "*When the Kye come Hame.*"

Be honest and be gentle ; be kindly and be true ;
And help your humble brethren aye this life to warstle through ;
And gin through life ye ope your hearts to Charity and Love,
You'll find yoursels aye nearer drawn to Him wha reigns above.

True gentleness and kindliness this night we honour here,
Our worthy Master, Officer, wha's deeds hae made him dear ;
'Mong a' the Mason Craft throughout, his fame is far and wide,
And 'neath his sway St. Mary's Lodge was every Mason's pride.

Since David, Scotland's saintly king, brought foreign Mason's o'er,
To build fair Holyrood, that aye has been Edina's gloir,
The Masters o' St. Mary's Lodge hae ever led the van
In teaching art, and harmony, and brotherhood to man.

Then Schaw* and Milnes for centuries, through seven monarchs' reigns,
Our Masters aye, wi' gems o' art, graced Scotland's hills and plains ;
And earls and knights have joined our ranks wha fought for Scotland's weal ;
Our country, 'mid her trials, aye found Mary's Chapel leal.

And lo ! behold ! what gallant chields, 'neath Officer's kind reign,
Duke Rothesay† and five noblemen, are numbered in our train,
To say nought o' the humble bards, like gude Torsonce and me,
Wha do our best to win your love and share your festive glee.

A bumper fill for Officer, Past Master and fast friend,
May he be lang, lang spared wi' us, sic joyous nights to spend,
And when kind Providence is pleased us frae this life to free,
May we a' meet in harmony around yon throne on hie.

* William Schaw, the King's Master of Works, signed the first minute extant of Mary's Chapel in 1598, and the Milnes, who succeeded him as Masters of Works during the reigns of seven monarchs, were all Masters of the same lodge.

† During the six years that Bro. Officer has been Master of the lodge, Mary's Chapel, there have been affiliated—His Royal Highness the Prince of Wales and Duke of Rothesay, as also Lords Dalhousie, Haddington. Zetland, Rosehill, and Lindsay. The Duke of Leinster has also accepted honorary affiliation.

THE GRAND MASTER OF ENGLAND IN AMERICA.

AT the quarterly communication of the M. W. Grand Lodge of this Commonwealth in March ultimo, Grand Master GARDNER officially announced the presence in this country of the Earl de Grey and Ripon, the distinguished Grand Master of the Grand Lodge of England, in the following fraternal and appropriate terms :

"I have the honor to inform the Grand Lodge that the Rt. Hon. the EARL DE GREY AND RIPON, M. W. Grand Master of the united Grand Lodge of Ancient Free and Accepted Masons of England has been sent by his Sovereign on a mission of peace to the United States of America, that he has arrived in this country, and is now at Washington, in the performance of his high duties.

"From 1733 to 1777, a period of forty-four years, the Craft in Massachusetts owed fealty and allegiance to the Grand Master of England. The Grand Lodge of Massachusetts is closely allied in the past, with the Grand Lodge of England. From 1733 to this time, none of the distinguished predecessors of the present Grand Master have visited this country while in office, except the Duke of Sussex, who in 1826 was in the Canadas. The opportunity is now presented of exhibiting our Masonic esteem and regard for our mother Grand Lodge, by courtesies shown to the illustrious chief of the English craft, now among us, in the interest of peace.

"The *Freemason* published at London under the special sanction of the Grand Master, noting his departure for America said : 'It cannot be doubted that the true-hearted Freemasons of the "States" will readily come forward to greet the Grand Master of England with genuine enthusiasm, upon his auspicious visit to their shores ; and the influence of such an event will be felt in the land, long after our Most Worshipful brother's return to England—an influence for good, a remembrance which will cement, let us trust, forever, the union of two free and mighty nations.'

"I recommend that a committee be appointed, authorized to extend in behalf of our Grand Lodge, such courtesies and attentions to the M. W. Grand Master of England, as may be consistent with the dignity and ancient renown of the oldest Grand Lodge upon the continent of America."

In pursuance of this recommendation, the subject was referred with full powers to a committee consisting of R. W. Bros. Charles L. Woodbury, John T. Heard, Winslow Lewis, Marshall P. Wilder, William Sutton, Sereno D. Nickerson, Samuel C. Lawrence, Charles W. Moore, and Charles R. Train.

It is of course not possible at present to say what the result of this invitation will be, or what measures the committee will determine upon

in reference to it. The official engagements of the Earl, as the head of the British Commission, and the importance of the business to be disposed of by the united commissioners, will necessarily demand his constant attendance at its meetings; and present appearances seem to indicate that they may be extended into midsummer. Be this as it may, we think we may say the committee fully appreciate the interest of the subject referred to them, and will give it the attention and direction which the peculiar relations their Grand Lodge sustains to the august body so worthily represented by the distinguished visitor.

We learn that the Earl's private secretary, Lord Tenderden, who we think is his relative, is also a zealous and active Mason, being at the present time Secretary of the Lodge of Harmony, and Scribe of Iris Royal Arch Chapter, held at Richmond, England. Another of the Royal Commissioners is Bro. Sir John Macdonald, Premier of the Dominion of Canada, and Representative of the Grand Lodge of England near the Grand Lodge of Ontario. Whether any of the other members of the English branch of the Commission are Masons or not, we are unable to say.

GENERAL GRAND ENCAMPMENT.

THE approaching centennial communication of the Grand Encampment of the United States, will be held at Baltimore in September next. We know nothing of any special arrangements which have been entered into for the meeting, but if the following from the Philadelphia *Keystone* be reliable, as we suppose it is, the occasion will be one of more than ordinary interest:

"And already extensive arrangements are being made for the event, which promises to be very extensive, and one which will attract to that city a large number of strangers. The Supreme Commandery assemble but once in four years, and the Convention next September will be the first occasion of the kind ever convened in Baltimore. A procession will march through the principal streets, and it is expected that 12,000 Knights will be in line, consisting of representatives from all parts of the United States, and from Canada, England, Scotland, and elsewhere. Pennsylvania has reported she will send a delegation of 1,500. The Boston Commandery have, even at this early date, chartered a steamer of the Boston and Baltimore line, for the conveyance of its delegates. The celebration is to continue four days, and other entertainments will take place. When the Commandery met in St. Louis last, the merchants of that city contributed \$20,000, and it is expected that Baltimore merchants will assist the Knights of that city in taking good care of their brethren."

THE DEATH OF W. BRO. EZEKIEL BATES.

THE venerable and Worshipful Brother, the late EZEKIEL BATES, died at his home in Attleboro', March 17, aged seventy-five; and his obsequies were solemnized on the Monday following, with Masonic honors and much circumstance, under the immediate direction of the "Bristol" and "Ezekiel Bates" Lodges of that town, assisted by a delegation consisting of nearly one half the members of the Lodge of St. Andrew, in which institution at Boston, the deceased had been a member since November 16, 1826; his name standing second on the roll of the living in that Lodge. The interment took place at Mt. Auburn, whence the honored remains were carried by the brethren of St. Andrew's, acting as a guard of honor.

A Masonic funeral is always solemnly impressive, often exceedingly imposing. Freemasons are ever ready to render these last honors to their dead, with the full performance of all the rites belonging to this beautiful and touching ceremonial of the ancient Order, but adapting their service, with graceful courtesy, to social, private and popular exigences, as they properly arise from time to time in our growing demonstrative communities, the Fraternity sometimes forbear to press upon the attention on all occasions, the complete sublime Masonic ritual. Such was partially the case at these obsequies, nevertheless, the blending of tokens of popular respect to the memory of Bro. Bates, the interweaving of townsmen's evidences of love and regard into the emblematic thread of ancient ritualistic Masonic ceremonial, did heighten in happy measure the very appropriate whole of an occasion, which it was the privilege of our respected brethren of Bristol and E. Bates Lodges to inaugurate and conduct in a most admirably acceptable manner.

On the arrival of the procession, — having in escort the remains, the family and friends of the deceased in carriages, — at the door of the Congregational church of East Attleboro', the spacious house began to be filled in due order. At this point Rev. Bro. W. H. Cudworth of Boston, preceding the corpse as it was borne up the broad aisle, recited the burial service; the ninetieth Psalm was then sung, and after prayer Mr. Cudworth read the fifteenth chapter of 1st Corinthians, after which he delivered an extemporaneous address. The pastor of the church next gave out an appropriate hymn. This was followed by the chanting of some scripture selections, and the passing of the audience at large, before the pulpit for a last view of the face of the departed one.

Lastly the brethren were called up, and in solemn march, deposited each one after the manner of Masons, the sprig of Acacia, — that emblem which reminds us of the immortality of the soul. The remains of Bro. Bates were now formally committed in charge of St. Andrew's Lodge; the procession was reformed, and the cortege bore its way to the railroad station.

The day was clear. The funeral ordering in good taste. Nature seemed to smile beneficently on the bright closed record, the well rounded finish of an upright character, which, in the fulness of years and honors, she has beckoned upward, amid the parting tributes of a whole community, to the perfect Lodge above!

We are wont to feel a certain sense of hallowed exaltation at a Masonic funeral occasion in the country. It was eminently so on this Monday at Attleboro', in the presence of those last rites to the memory of our glorious old associate, in the presence also of the profound regard of a community and respected brotherhood to the sterling character of Ezekiel Bates. We had our private griefs too, manifold and quick. Recollection, — the snapping of a tie half a century strong, never sundered till now! All this was vivid, chastening indeed to our thoughts. Another and another is taken, and we remain still as before, the oldest named on the roll.

This article must not close without a mention of the general appreciation with which the eloquent reading of the sublime chapter in Corinthians, and the no less eloquently discriminating address of Mr. Cudworth were received by the entire Fraternity who participated at this ceremony. It was not to be expected that the orator could present all the characteristics of our Bro. Bates as they shone upon his fellows of St. Andrew's; nor in the short acquaintance vouchsafed, know the full measure of his firmness, his judgment, his patience, his tact in softening all asperities from differences of opinion; his invariable good humor, his kindness, his stern fidelity in important and delicate trusts; but for all this, there was a sincerity, a heartiness, a grand fervor with sensibility in the scene before him, displayed by Bro. Cudworth on this occasion, which not only will endear him to the audience who heard him, but its recollection will remain as a tribute to that gentleman's real capacity. Neither shall our whole duty have been done in this connection, if an expression of the thanks of the Boston brethren present at Attleboro' is withheld from Bristol and Ezekiel Bates Lodges, for their considerate hospitality, together with the warm appreciation of the dignified and handsome courtesies extended from first to last to the brethren and strangers present within their gates.

W. Bro. Ezekiel Bates, on the proposition of the late Bro. Zephaniah Sampson, was initiated in St. Andrew's Lodge on June 9, 1825, passed the same evening, raised September 8, and admitted to membership November 16, 1826. He served as Master of the Lodge for the years 1833-4. Bro. Bates was a member of St. Andrew's Chapter of this city, in which he was admitted a member in November, 1832. Besides his Masonic affiliations, and an unusual interest and activity in numerous organizations, Brother Bates was a member of the Mechanics' Charitable Association, which he joined in 1827, and he was at the time of his death, the sole survivor of the three petitioners for the charter of the celebrated Mechanics' Mutual Insurance Company, and continued a Director in that Company until his removal to Attleboro' some twenty years since. He was born at Hanover, Mass., November 5, 1795, and was the youngest of fifteen children, two of whom survive.

At the regular meeting of the Lodge on the Thursday following the interment, March 23, R. W. Brother MOORE, as the senior member, and chairman of the committee appointed for the purpose, presented the following preamble and resolutions, which were adopted, the members rising and voting in their places:

Preamble and Resolutions.

The seed-time, THEN the harvest — the sowing, THEN the reaping — death, and THEN the resurrection. Man cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not; his life is swifter than a weaver's shuttle.

BRO. EZEKIEL BATES died at Attleboro' on Friday, the 17th of March inst. at 12 o'clock, at the advanced age of seventy-five years, four months and twelve days. On that day it pleased our heavenly Father, in the fulfilment of the mysterious law of life and death, of decay and reproduction, to remove our beloved brother from his temporary abiding place on earth to His more beautiful and perennial home in heaven, there, as we humbly trust, to realize and enjoy the rewards and felicities promised to all who in this life, putting their trust in Him, have lived and walked in the faith of His divine ordinances. While we bow in humble submission to this decree of His power, and find solace in the assurance that the removal of our beloved brother, is but a transition from one form of personal life and being into another, — a rising out of the material into the spiritual, — we would devoutly and reverently thank Him that ere the golden bowl was broken, He permitted us

for so many years, to enjoy the fellowship of our departed associate, and that He did not finally remove him from his beloved family and friends, until the sere and yellow leaf had ripened on his brow, and the silver cord hung loosely around him. *Then*, when the grain was fully ripe for the harvest, was the pitcher broken at the fountain.

In further expression of our love for our departed brother, and of our high appreciation of his character and services,

Resolved, That in the death of Bro. Ezekiel Bates, the Lodge of St. Andrew mourns the loss of its most aged associate, and one of its best beloved and honored members — one who has served it with ardent devotion and untiring fidelity for more than forty years.

Resolved, That we hold in grateful remembrance, that, entering our Institution when the dark clouds of persecution were hanging over it, and the storms of religious intolerance and political dishonesty were threatening its total overthrow, our brother, in the strength of his manhood, and with a fidelity which characterized his whole subsequent life, stood up in its defence like a strong tower on the outer walls of the citadel. *For this*, would we especially honor his memory.

Resolved, That we tender to his aged bereaved widow and surviving children, our warmest sympathies, and invoke for her and them, in this their hour of deep affliction, the sustaining hand and blessing of Almighty God.

GRAND COUNCIL OF MISSOURI.

We are indebted to the courtesy of Comp. G. Frank Gouley, Grand Recorder, for a copy of the printed proceedings of the sixth annual communication of this Grand Body, held at St. Louis on the 6th of October last, Comp. Martin Collins, M. P. G. M. presiding. A full Board of Officers and representatives from each of the seven Councils in the jurisdiction were present. The session was opened by the Grand Master, in an address of great beauty and excellence, such, in the whole, as we rarely meet with, and from which we should be strongly induced to make liberal extracts would our space permit us to do so. For the present we must content ourselves with the following: —

“This particular branch of our Masonic system especially inculcates secrecy. It is not because we are selfish of the thing we hide, but in order that it may be preserved in its purity. We have known intruders to enter

the Masonic Temple, but they cannot remain long concealed behind the mask of propriety, and they are usually discovered in time to prevent their entrance here. If perfection on earth were attainable our system would be perfect; but, since disturbing elements cannot be entirely excluded, it behoves us in this peculiar branch of Masonry to be doubly watchful, not only over our own secluded retreat but upon the avenues of entrance necessarily more exposed to the prying eyes of the world. We are not only in a position to guard our door but we hold a commanding view of the whole interior of the Masonic structure, and our duty to all its departments is the same. In a station so responsible we should never suffer ourselves to fall asleep or be betrayed into danger, but, vitalized by our living principles, we should stand guard over the interests of the whole fraternity, whether in Council, Chapter or Lodge. The knowledge we obtain here should be applied wherever it can be made available for the general harmony, advancement and safety of the craft. Should the time ever come, which Heaven forbid, when the precious jewels of Freemasonry may be in danger of loss or destruction, they will still find a place of security in the secret vaults of the Council, and enough true courage and devotion to guard them from the hand of the spoiler. Let us duly prize the confidence reposed in us and awaken to renewed zeal in the prosecution of the work which the Supreme Grand Master has allotted for us to do.”

We notice nothing in the proceedings of general interest, except it be the report of the committee on foreign correspondence by Comp. Gouley, which is of course a very excellent and readable paper, from which we give the following:

“It has been a pleasant labor to read the foregoing reports, principally for the evidences they bear of unbroken harmony throughout the length and breadth of the country.

“There is one regret, however, we feel, viz: That we cannot say, emphatically, ‘the Cryptic Rite is in a truly flourishing condition.’ Such is not the case, and the reasons to our own mind are palpable. We will give what we believe to be the causes.

“1st. The Grand Bodies are so small, and the subordinates so few in each State, that nine-tenths of the Grand officers look upon their honors and trust as merely nominal.

“2d. Grand Masters (judging from the reports before us) do not do half enough of visiting, which arises partly from the cause already given and partly because they do not know the work.

“3d. The great difficulty which exists in forming new Councils and getting the officers properly instructed.

“4th. The general ignorance of the fully complete and truly beautiful ritual of the degrees.

“We were about giving some more reasons, but Heaven knows the above are enough to kill any ordinary Grand Body of whatever Rite, hence we

should try and cure the above diseases before making any further diagnosis.

"The first can be greatly relieved by each Grand officer feeling that the trust reposed in him by a few chosen companions is as sacred and honorable as if he reigned at the head of a nation.

"Honor and shame from no condition rise;
Act well your part, there all the honor lies."

"The best officer is he who magnifies his office. Comp. Anthony O'Sullivan never held but one chief office, and that was as Grand Master of the young and feeble Grand Council of this State, and he was proud of it.

"The second cause can be obviated greatly by the chief officers thoroughly learning the rituals and traditions of the Cryptic Rite, and being able to teach it wherever they go, and go as often as possible.

"The third cause is the chief evil, and can only be remedied by proper legislation. In this State, for example, we have seventy R. A. Chapters and *seven* Councils — just one Council to ten Chapters. The proportion is simply ridiculous, and in view of the fact that nine-tenths of the Chapters are in a very flourishing condition, well equipped and officers well posted, the size of this Grand Council is little less than a burlesque on Masonic energy."

Comp. Martin Collins of St. Louis was re-elected M. P. G. M. and Comp. G. Frank Gouley, of the same place, Grand Recorder.

ANDROGYNOUS MASONRY.

OUR readers need not be told that the uneuphonious adjective here used, is derived from two Greek words, signifying *man* and *woman*, and is intended to describe the mixed or hermaphroditic Masonry, instituted for the initiation of males and females, which has recently become quite popular in some sections of our country. It is a French invention, having its origin in Paris, near the close of the last century, where it originally was and still is popularly known as "Adoptive Masonry," *maçonnerie d'adoption*. So far as it has or pretends to have any connection with Freemasonry, it is a positive and unmitigable imposition. It is in this country organized into Lodges, and is conferred as degrees known as the "Good Samaritan," "The Heroine of Jericho," "Mason's Daughter," and the "Eastern Star," — the latter just now standing at the head and outranking the others in popularity and numbers. Our objection to the whole scheme is that it is a *fraud*, claiming a connection with Freemasonry that does not exist, and holding out inducements to its victims that will not be realized. If ladies desire to organize themselves into androgynous *secret associations*, for benevolent or other proper purposes, none will dispute their right to do so, whatever may

be thought of such an association as a matter of propriety or expediency; but we respectfully submit they cannot with a proper sense of the delicacy and propriety which they are bound to maintain, permit themselves, from curiosity, love of novelty, or through the influence of husbands, brothers, or lovers, to be used as the means of fostering a system of charlatanry, organized and entered into by speculators for entirely selfish purposes. There can never be any lawful union or co-partnership relations between Freemasonry and women. They are separate and distinct, and every sensible Mason in this country will reject with disgust, the advancement of any claim, predicated on an opposite assumption. There are proper and more honorable ways of presenting all lawful claims which the ladies may have on the sympathies of the Lodges or individual Masons, and these claims when so presented, will never be rejected or disregarded, though they may be weakened or entirely lost, when urged on grounds which no Mason can properly recognize. The subject was frankly and manfully met by Grand Master Gardner, in his address before the Grand Lodge of this State, at its quarterly communication last month, in the following clear and decided terms:

"An attempt has been made to organize in Massachusetts, an order of what is termed female Masonry, under the designation of the 'Eastern Star.'

"Following the precedents established by two of my predecessors in office, I have decided that this Order is not a branch of the Institution of Freemasonry, and that it has no connection with it, either in form, symbol, dogma, or doctrine. Lodges have been forbidden any connection with it, and have been instructed to deny the use of their Lodge rooms to this anomalous organization. It is contrary to one of the great fundamental landmarks of the Craft, and those who are seeking to propagate this Order, either in Massachusetts or elsewhere, are acting in violation of their solemn obligations as Masons, or, if true to their vows, they are practicing a most contemptible imposition upon those women whom they seduce into their Lodges. They stand condemned before the enlightened Craft either as traitors or as impostors.

"No such organization as this can exist and flourish, without lowering the high standard of our Institution, and debasing and corrupting the pure sources of Masonic charity and Masonic friendship.

"Whatever may be the success of female Masonry in other jurisdictions, let it not be said that the brotherhood of this Commonwealth has encouraged it, or given it a safe harbor within the confines of Massachusetts."

We trust we shall hear no more of this folly in Massachusetts. It is not a profitable field for mountebanks or charlatans.

MASONRY IN BRITISH COLUMBIA.

A CORRESPONDENT of the *Masonic Mirror*, San Francisco, writes under date, Victoria, February 14, 1871, as follows :—

"In British Columbia there are nine Lodges of Master Masons, and one R. A. Chapter; of these Lodges four are in the city of Victoria. The aggregate number of members in good standing is three hundred and eighty. These Lodges are not under the same jurisdiction; the most of them are under the Scottish jurisdiction of the Grand Lodge of Scotland. The balance are under the jurisdiction of the Grand Lodge of England. I have had the pleasure of visiting the Vancouver and Quadra Lodges here. They are under the Scottish Rite. The work is precisely the same as that which I learned in my own Lodge in California. They do all their work in the third degree; but the Lodges under the English Grand Lodge do their work in the first degree. I would impress upon every Mason who travels, that he should not forget to carry with him a certificate of his initiation, etc., particularly if he desires to work his way into an English Lodge; for they attach *much* importance to documents. To an American Mason, this seems too much like redtapeism, but is a very prudent practice. Quadra Lodge was formed three weeks ago; I was present at its first regular communication, and the newly installed officers were well up in their duties. "Quadra" was the former name of Vancouver Island—hence the name of this young Lodge. The fees for the three degrees in it is \$100, which is \$25 higher than in any other Lodge here. Bro. Heisterman is Secretary of Quadra Lodge, and is one of the progressive men of the Order. In this Lodge members are required to appear in full Masonic dress, and it has a very pleasing effect."

Measures are in progress for the establishment of an independent Grand Lodge and the annexation of the Province to Canada, thus affording a fair chance for another Masonic schism in the Dominion. The rule seems to be to ignore the rights of the parent Grand Lodges in the Provinces, as convenience may suggest. We are of opinion, however, that the Provinces are in the main, right in desiring to be relieved of their dependence on their respective Grand Lodges, on account of their great distance, and the consequent inconveniences to which they are subjected. This should and can undoubtedly be done by the mutual agreement of the parties interested. We do not believe that the Grand Lodge of England, for instance, has any wish to retain its authority over the Lodges in her foreign Provinces against their desire or to their detriment. But she has a right to demand a voice in the separation.

VINNIE REAM.

MARCH 19, 1871.

Dear Bro. Moore,—

Please give me space enough in your MAGAZINE to say that Miss Vinnie Ream has neither imposed on any one, nor herself been imposed on, in regard to Masonry.

She has received from one authorized to confer them, the seven degrees, Apprentice, Companion, Mistress, Perfect Mistress, Elect, Ecossaise, and Sublime Ecossaise, of the "Masonry of Adoption," of which the Duchesse de Bourbon was Grand Mistress nearly a hundred years ago, and after her the Empress Josephine; and she also has the official degree (8th) of Syrene Directress of the work, the jewel of which she wears and is worthy of. No other lady in the United States has beyond the 5th degree. There is a Lodge of the 3° in Memphis, Tennessee.

If ladies are to have any degrees, they should have those that are ancient and of some intrinsic value for the impressiveness of their ceremonial, and the lessons they inculcate.

Fraternally yours,

* * *

We are pleased to learn from our correspondent that this lady is not an *impostor*, and that the paragraph on which we commented in our last, and in which she was announced as "a Mason," was consequently without authority, and so far did her injustice. We should have been better pleased however, had our correspondent been authorized to say, that in her interview with the Cardinal Antonelli, she did not wear "a very handsome Masonic badge," and that the Cardinal was mistaken in supposing the badge she did wear to be that of a Freemason; for in that case, in the strength of our conviction that the Cardinal is pretty well versed in Masonic medals and devices, we should have confirmed in our first suspicion that the reputed conversation between her and his reverence was also a fiction, and that she made no such remark to him as that "she believed he disapproved the Order" (meaning the Masonic Order); and further, that he made no such reply as that, "In your country the Society does good deeds, but in ours, not." The only way in which we can satisfactorily unravel all this confusion is, by assuming that no such interview or dialogue ever took place, and that the whole statement in respect to her reputed Masonic relations, is a *fabrication*; as intimated in our article last month. Whether she has been *imposed on*, is another and very different question. Androgynous or "Adoptive Masonry," so called, claims to hold, and its adepts openly teach, that it does hold an actual or quasi relation to Ancient Freemasonry. This is not true in any proper sense; it has no lawful connection with Freemasonry, nor has Freemasonry any legitimate connection with it.

It is, therefore, so far as this pretension goes, an imposition, and if Miss Ream has been led to believe the contrary, she has in that been *imposed on*.

But the difficulty does not stop here. Ladies, when received into these androgynous associations of so called "Adoptive Masonry," under whatever name they may be organized, are taught to believe that if they be the wives or daughters of Masons, their claims on the sympathies and beneficence of the Masonic Brotherhood are thereby increased and strengthened above those of other ladies, rightfully holding the same Masonic relations, but who have not thought it consistent with their sense of propriety, or for other reasons, to follow their example. Now this is not true, nor is it Masonry. True Masonry neither encourages nor authorizes any such distinction. It recognizes no *preferred classes* among those who may rightly claim its aid and protection,—a claim resting wholly and exclusively on their own good conduct, and the relations which their fathers or husbands do or may have sustained to the Institution." This claim can not be strengthened by any connection with associations unknown to Masonry, though it may be weakened by pretensions which Masonry cannot recognize. If Miss Ream has been given to understand any thing to the contrary of this, then and so far she has been *imposed on*.

We are glad that our correspondent, and we think he speaks with authority, relieves the lady in question of the responsibility of having appeared before the Cardinal Antonelli in a character to which she had no claim. Her connection with androgynous secret associations is a matter of taste, with which we have neither the desire nor right to interfere, except so far as it may be used for purposes of deception, and to the prejudice of an institution in the preservation and purity of which we are interested.

THE GENERAL GRAND CHAPTER.

WE give the following extract from the annual address of the G. H. Priest before the Grand Chapter of the State of New York, at its late annual communication, for the benefit of those of our readers who may feel an interest in the preservation of the body, the question of whose continued existence it discusses, reserving the expression of our own opinion for a more convenient occasion.

"During the present year the General Grand Chapter of the United States will hold its triennial Convocation at the City of Baltimore, and as one of its constituent members, this Grand Chapter will, of course, be adequately represented. Judging by the tone of the addresses and reports in the Transactions of some of the Grand Chapters, there can be little doubt of a concerted intention to destroy the organization, and with it the unity and national character of Royal Arch Masonry. Some complain that the General Grand Chapter is arrogant and seeking to deprive the State Grand Chapters of their individual rights and prerogatives, but they do not deem it essential to their argument to cite any instance in which the National body has ever attempted to interfere with the proceedings of States, except to promote peace and maintain regular proceedings among the Craft. Others again assert that the General Body is shorn of all power and unable to enforce any edict should one become necessary, forgetting that in more than one instance those who make the loudest outcry in this direction, have most persistently voted against such amendments to the Constitution as would give the General Grand Chapter the powers they declare it ought to have, and for the lack of which they seek to destroy it. It is impossible that both classes should be satisfied, but it is very evident that neither cares to be; that while shouting different war cries they are really bending their energies in the same direction, and serving the greed for change, even though to accomplish it they should pull out the pillars and bring down the Temple about their heads. This Grand Chapter was one of the earliest to unite itself with the movement for the formation of the General Grand Chapter, and has ever since remained steadfast in its allegiance. Its representatives have never given aid or countenance to legislation looking to the disruption of the General Body, because there has never been any cause for it. Jealous of our rights as a Grand Chapter as any of our peers can possibly be of theirs, we have never for a moment experienced any difficulty in the exercise of our just powers, nor any hindrance in enforcing our edicts and resolutions for the government of our subordinates. Yet we should be just as much justified in joining the hue and cry which some are attempting to raise, and exclaim as vehemently about the invasion of rights which have never been invaded as the most inveterate of the destructives.

"We have been taught to venerate and support the General Grand Chapter, frankly and without reservation, not because it possesses too much or too little power, not because it increases or diminishes our rights of local government, but because under its fostering care we have grown and prospered beyond the wildest dreams of the Fathers, because under, by and through it we are united with corresponding bodies giving us the force and influence of a National organization, under the care of which our system is extending to the uttermost ends of the earth. Sever this bond of national unity and relegate the several State bodies to their own devices, and our compact front would be at once destroyed; each State moving in its own

orbit would gradually widen the distance between itself and corresponding bodies, so that in a few years Royal Arch Masonry would take its place among the systems which have flourished for awhile and then been forgotten. We must bear in mind, too, that the American System of Royal Arch Masonry is a system by itself, differing materially from the only other of a similar character existing on the face of the globe—that of England—and that once the National character of our organization is lost, we should rapidly fall behind the strong government of English Masonry, and present only the pitiful spectacle of a series of independent jurisdictions, too vain of themselves to consider the real greatness of their mission, too jealous of imaginary power and hypothetical rights to join with each other in maintaining union among themselves, and thus commanding respect from abroad. I repeat, Companions, that no act of this Grand Chapter can be tortured into the most distant approval of the plan which looks forward to undoing the work of a century, and casting to the winds that moral tower of strength which rests upon the General Grand Chapter, and I know that your respect for your vows and for the memory of the many faithful laborers who one by one have passed from your midst, leaving you to carry forward the work they had so well begun, will make you in the future what you have been in the past—faithful and true to the end. Still I desire, while yet I have authority to speak in your name, to urge that the Companions who may have your authority to speak for and represent you in the approaching convocation of the General Grand Chapter, be armed with such an expression of opinion as shall enable them to say that New York holds no divided allegiance, entertains no unreasoning prejudices, harbors no degrading suspicions, permits no unworthy jealousies, but casts her lot, where her oath has preceded her, freely and frankly with the General Grand Chapter, and determines that, so far as her influence goes, Royal Arch Masonry in this country shall be one and inseparable, now and forever.”

GRAND LODGE OF IDAHO.

THIS young and prosperous Grand Lodge held its third annual communication at the Masonic Hall in Boise City, on the 3d of October last, R. W. Bro. Samuel B. Connelly, D. G. Master presiding. With the exception of the Grand Master and Grand Secretary, there was a full attendance of the Board of Officers, and the representatives of eight chartered Lodges. Little business was done on the first day of the session, except to discuss and negatively to dispose of a motion to adjourn the meeting to the ensuing December.

On the second day of the session the Deputy Grand Master delivered what the printed proceedings denominate the “Grand Master’s Address,” though signed by his Deputy, we notice nothing in it of particular interest, unless it be the following paragraph.

“During the year I have visited but few of the Lodges in this Territory, yet it affords me much pleasure to be able to report to you that in most, if not all of our Lodges, harmony and brotherly love prevail; although we have met with some discouragement during the past year, yet there is much in the present condition of the Order, in our jurisdiction, gratifying to every true lover of our cause. It is not to be expected that there should not be differences—they always arise when different minds meet. But what we have a right to expect, and insist upon is, that when differences arise, they should be discussed in a quiet, fraternal spirit—a spirit of harmony and not of discord.”

The Grand Secretary, Bro. P. E. Edmondson, seems to have conducted the affairs of his office in a very unsatisfactory manner, and was consequently removed, Bro. H. E. Prickett, of Boise City being elected in his stead.

On the third day of the session, a costly jewel was presented to the Past Grand Master, Geo. H. Coe, together with a life-sized pastil picture of himself. We notice nothing further of particular interest in the proceedings, except the confirmation of the expulsion of N. C. Boatman by War Eagle Lodge at Silver City, and the granting of permission to said Lodge to publish the same in the public papers. M. W. Samuel B. Connelly of Pioneerville, was elected Grand Master, and H. E. Prickett of Boise City, Grand Secretary.

EARL DE GREY.

AN invitation having been extended to the Earl de Grey, and the other members of the British Commission to attend a festival given by Columbia Encampment at Washington, on the 15th of March, elicited the following letter from his private secretary:—

1311 K STREET, MARCH 14, 1871.

Sir and Brother: I have the honor to acknowledge the receipt of the invitation addressed by you to Earl de Grey, as Most Worshipful Grand Master of England, requesting him to be present with any other members of her Majesty’s High Commission at the fourth annual reception of Columbia Commandery, No. 2, Masonic

Knights Templar, at the Masonic Temple, on the evening of the 15th inst., and have to request that you will convey to the brethren and Knights Templar the fraternal thanks of the Most Worshipful Grand Master for this invitation, and for the courteous reception with which it was proposed to welcome him.

It is with great regret that, having already formed other engagements before the invitation reached him, he finds it impossible for him to be present on this interesting occasion; but he is confident that the cordial greeting thus tendered to the Grand Master of English Masons will be duly appreciated by the fraternity in England.

The same engagements will, I am sorry to say, preclude my attending.

None of the other gentlemen attached to the British High Commission are Masons.

I have the honor to be faithfully and fraternally

Your obedient servant,

"TENDERDEN."

D. T. JONES.

Past Master and Past Zerrubabel.

SERIOUS LOSS BY FIRE.

OUR brethren everywhere will learn with deep regret that the office of the *Masonic Trowel*, at Springfield, Ill., was recently destroyed by fire, together with the office of the Grand Secretary of the Grand Lodge of that State. And they will also learn with equal regret, that all the records and documents belonging to the Grand Lodge, with its large and very valuable library, deposited in the Grand Secretary's office, were likewise destroyed. Nothing was saved. The subordinate Lodge-room in the building, with its furniture, clothing, and regalia fared the same fate. The jewels of this Lodge only were saved. The loss to the Grand Lodge will to a great extent be irreparable. The labor of years in laying the foundation of one of the best libraries of our Grand Lodges, has been in a night swept away. This loss may indeed to some extent be repaired, but we fear the records of the Grand Lodge will prove a more serious disaster. Our beloved and distinguished Bro. H. G. Reynolds, Past Grand Secretary and Past Grand Master, who had but recently, in consequence of the illness of his son, re-assumed the publication of the *Trowel*, will receive the sincere sympathy of his brethren throughout the country. Bro. O. H. Miner, the present Grand Secretary, though but recently connected with the office, whatever his losses in other respects may be, will necessarily participate largely in the calamity. To him we also tender our sympathies and regrets.

BRO. JAMES ANDERSON.

JAMES ANDERSON, D. D., and minister of the Scotch Presbyterian Church in London, was born in Edinburgh, Scotland, August 5th, 1684, and died in 1746, aged sixty-two years. He was a man of high literary ability. As a member of one of the four old lodges at London, he assisted in the organization and establishment of the first Grand Lodge of England; and on the 29th September, 1721, was commissioned by the Grand Lodge to collect and compile the history, charges, and regulations of the fraternity, from the then existing ancient Constitutions of the lodges. On the 27th December following his work was finished, and the Grand Lodge appointed a committee of fourteen learned brethren to examine and report upon it. Their report was made on the 25th of March, 1722; and, after a few amendments, Anderson's work was formally approved, and ordered to be printed for the benefit of the lodges. This is the now well-known "Book of Constitutions," which contains the history of Masonry (or, more correctly, architecture), the ancient charges, the regulations and charges, as the same were in use in many old lodges. Anderson and the Grand Lodge which approved his work have been frequently accused of having falsified and suppressed many important particulars, and of having misrepresented many of the ancient usages of the Craft. These objections were especially raised by the "Ancient Masons," and by their historian, Laurence Dermott. Even the critical Krause, in his admirable work on "The Three Oldest Documents of the Freemasons' Fraternity," has fallen into this same error. The later researches of Kloss and Keller have, however, very clearly and distinctly proved that Anderson conscientiously based his work on the ancient records of the lodges then in existence; while the various manuscripts which have been preserved from destruction, and which have only at a late day been brought to light, show that he wrote his work in the true spirit and sense of the ancient regulations, and was scrupulously careful to omit nothing that was essential. Even at this day, we find Masonic authors who endeavor to cast ridicule and derision on the history of Masonry with which his work begins, without taking into consideration the fact that he has merely given us the old legend of the guilds, as he found it in the ancient records. This is sufficiently shown by the care with which he guards himself from misinterpretation, in making improbable or incredible statements, by remarks such as "this was believed firmly by the

old Fraternity," "the ancient Constitutions affirm this strongly," &c. The Andersonian history of Masonry, if divested of its fabulous and traditional character, may be considered as a not altogether unimportant contribution to the history of architecture; and although it contains some slight chronological errors, yet many of its statements are confirmed by later works on architecture. From many passages of his history it is apparent, not only that he compiled it from architectural works, but that he had some personal experience in the technical knowledge of the builder's art. This would, in his case at least, seem to account in a very natural way for his entrance into the guild or company of Masons. The short space of time in which he completed the work he was commissioned to execute, renders it probable that the history of the fraternity of which he was a member, had already previously engaged his attention, and that it was merely necessary for him to select from the materials he had collected in order to submit his work to the inspection of the committee. — *Freemason, London.*

KNIGHT OR SIR KNIGHT.

A QUESTION having arisen among the Encampments or Commanderies (as they are now called), within the jurisdiction of the Grand Encampment of Massachusetts and Rhode Island, as to the propriety of the use of the phrase *Sir Knight* in addressing members of the Order, and the subject having been efficiently brought to the notice of the Grand Body by its late Commander, Sir William W. Baker, the Most Eminent Sir Benjamin Dean, his immediate successor in office, in his annual address before the Grand Encampment in October last, renewed the subject and discussed it in a very able manner, adducing authorities for the continuance of the long usage in this respect, which would seem to be conclusive of its propriety. We transfer this part of his address to our pages, in the belief that it will be interesting and perhaps instructive to the members of the Order generally.

"Everything coming from our Right Eminent Brother is entitled to consideration; but my own experience in all of our masonic usages has taught me to believe that there was a reason for their origin, and that they should not be abandoned hastily. It is our pride to preserve them when the reason for their use has passed away. In fact, many, if not all, of our institutions

are preserved for objects and purposes very different from those for which they were established. Some light may be thrown upon the origin of this title by the following extract from Southey's Common Place Book: —

"*Sir*, seems to have been a title formerly appropriated to such of the inferior clergy as were only *Readers* of the science, and not admitted to be preachers, and therefore were held in the lowest estimation; as appears in a remarkable passage in Machell's MSS. collections for the history of Westmoreland, and Cumberland, in six volumes folio, preserved in the Dean and Chapter's library at Carlisle. The Reverend Thomas Machell, author of the collections, lived temp. Car. II. Speaking of the little chapel of Martindale, in the mountains of Westmoreland and Cumberland, the writer says, 'There is little remarkable in or about it, but a neat chapel-yard, which, by the peculiar care of the old reader, is kept clean and neat as a bowling green.'

"Within the limits of mine own memory, all readers in chapels were called *Sirs*, and of old have been writ so; whence, I suppose, such of the laity as received the noble Order of Knighthood being called *Sirs*, too, for distinction, had Knight writ after them, which had been superfluous if the title *Sir* had been peculiar to them. But, now, *Sir Richard* is the only Knight Templar (if I may so call him) that retains the old style, which in other places is much laid and grown out of use. — *Boswell's Malone, Vol. viii., p. 7.*

"Desirous of following this investigation still farther, I visited the public library of the city of Boston and also Boston Athæneum, but in neither could be found a copy of Boswell's Malone.

"You will, however, find the following in Worcester's Dictionary: —

1. The word of respect in compellation to a man, in common conversation.
2. "The title of a baronet, and a knight, prefixed to the christian name; *Sir John*; *Sir Horace Vere*, his brother. — *Bacon.*
3. "A man; a gentleman."
4. "But, *Sirs*, be sudden in the execution." — *Shakespeare.*
5. "A title formerly applied to a priest and curate in general." — *Spencer.*
- "*Dominus*, the academical title of Bachelor of Arts, was usually rendered by *Sir* in English, at the Universities; so that a Bachelor who, in the books, stood *Dominus Brown*, was, in conversation, called *Sir Brown*. This was in use in some colleges, even in my memory. Therefore, as most clerical persons had taken the first degree, it became usual to style them *Sir*." — *Nares.*
5. Formerly a Bachelor of Arts in some of the American Colleges.
- "*Voted*, September 5, 1763, that *Sir Sewall, B. A.*, be the instructor in the Hebrew, and other learned languages, for three years." — *Pierce's Hist. Harv. Univ.*

"The following is also to be found in Southey's Common Place Book: —

"There is in many and most diverse languages, a wonderful agreement, or consent, in the use of this honorable particle *Ser*, which signifies in all, with certain trifling changes, *Dominus* or *Lord*.

"*Sara* (Hebrew) signifies *domina* or mistress, as we learn from the Scriptures. Serapis, the god of the Egyptians was so called as it were, *Lord Apis*.

"The Ismaelitic Arabs, from their pastoral life, preferred to be called *Sarraceni*, that is *Lords of Sheep*. Some, whether less correctly, would derive this name from *Sara* the wife of Abraham, at whom, in anger or

contempt, they cast the name of Agarrene. Moschis, their great leader or lord, is called Czar.

"The Teutons, with whom the Longobards retain many roots of words in common, make use of this same *Ser*, as we may perceive among the Belgians from the names of their old nobility, — Ser-sanders, Ser-jacobs, &c.

"The French use the terms Sire and Messire, applying the latter to their cures and clergy; and the former, on account of his rank, to the king alone.

"Thus, we have authentic information of the wide and varied use of the word *Sir*, and of the use of the words 'Sir Knight,' to distinguish from the lower orders of the clergy 'such of the laity as received the noble Order of Knighthood . . . which had been superfluous if the title *Sir* had been peculiar to them.'

"We now have the title, 'Sir Knight' preserved as a distinctive title in these Orders of Knighthood; whether used at this day elsewhere, I am not informed. This fact is a very interesting one, and a very convincing one, too, as to the class of men through whom these Orders have come to us. It is, certainly, a pleasant thing to find that our mere titles, the propriety of which has been much discussed, had a well-authenticated and remote origin, making their use necessary at the time, and that our Institution has preserved them intact, long after the necessity for them has passed away. I trust they will not be discarded until after further investigation, and for weighty reasons.

Obituary.

DEATH OF BRO. CHARLES ROBBINS.

WE are pained to announce the death of a much loved and respected brother, CHARLES ROBBINS, who died on the 27th of March, in the usefulness of years, and in the fullness of a good name.

As an official functionary, and head of the Correctional establishment at South Boston for nearly forty years, he was distinguished for his fidelity, persistency, and consistency, in carrying out the designs of such an institution. Though a strict disciplinarian, he won the respect of those committed to his charge.

As an honored member of our Fraternity, he has left a loving and an extended memory; and the Acacia has been strown on the remains of one long endeared to his brethren, by continual devotion, by kindly acts, and by all those qualities which designate the truly "accepted Mason."

A more extended notice of our late Bro. Robbins will be given in our next, and the resolutions which will have been adopted by the bodies of which he was an honored member.

UNION OF THE A. AND A. RITE.

A CORRESPONDENT at Chicago, under date March 18th, writes as follows: —

"*Ring the bells!* I take pleasure in making known to you that the two Consistories and their subordinate co-ordinate Bodies of this city, have arranged terms for an honorable and harmonious union, — the Chicago Consistory and its co-ordinate bodies, with and under the Charter of Occidental Consistory. The final union will be effected so soon as each body completes the settlement of its own affairs, financial and others. The union of the Lodges of Perfection — Van Rensselaar and Chicago — will take place on Friday, the 24th inst., — the Chapters Rose Croix on the evening of Holy Thursday, April 6th. Time not agreed upon for the Council and Consistory."

A. AND A. S. RITE IN CALIFORNIA. — Yerba Buena Lodge of Perfection, No. 6, A. and A. S. Rite, conferred the Secret Master's Degree upon eighteen candidates at their meeting last week Friday. Our Scottish Rite brethren are waking up of late, and letting their lights shine. Last evening (Friday) the same degree was conferred on about the same number of candidates as above, and their material is not half exhausted. There will be an addition of about eighty members to the Lodge within the next two months. — *Mirror*.

CONSOLIDATION IN NEW YORK.

It affords us unusual gratification to be enabled to announce the consummation of an object long sought to be attained — the consolidation of the two Lodges of Perfection, existing in New York city, and both bearing the same name, "New York Grand Lodge of Perfection."

This auspicious event took place on Saturday evening, 25th ult., at Masonic Hall, Thirteenth street, both bodies, viz., the one on which Ill. Bro. F. G. Tisdall, 33°, was Thrice Potent, and the other of which Ill. Bro. Charles Roome, 32°, was presiding officer, fraternizing — the united bodies to work under the Tisdall warrant.

The officers, elect and appointed, were installed by Ill. Bro. F. G. Tisdall, 33°. Before the meeting closed, addresses suitable to the happy fraternization were made by Ill. Bros. John A. Foster, 33°, F. G. Tisdall, 33°, R. M. C. Graham, 33°, and Albert G. Goodall, 33°.

MASSACHUSETTS CONSISTORY. — The following is a list of the Officers of the Massachusetts Consistory, Boston, elected after the union of the Consistories in the State, Feb. 16th, 1871 :—

Ill. Com. in Chief, Benjamin Pope ; 1st Lt. Com., John L. Stevenson ; 2d Lt. Com., Samuel K. Hutchinson ; Gr. Treasurer, John McClellan ; Gr. Secretary, John L. Brigham ; Gr. Min. of State, W. F. Salmon ; Gr. Chancellor, W. J. Ellis ; Gr. En. and Archt., Geo. O. Carpenter ; Gr. Hospitaler, Geo. R. Waterman ; Gr. M. of Cer., Geo. S. Carpenter ; Gr. Standard Bearer, Geo. S. Eastman ; Gr. Capt. of Guard, J. N. Peirce Jr., Gr. Sentinel, Rob't Fitzgerald ; Gr. Master of Wardrobe, E. P. Colby.

GRAND CHAPTER OF RHODE ISLAND. — At the *seventy-third* Annual Communication held at Providence on the 14th of March, ult., the following were elected for the current year :—

M. E. Thomas A. Doyle, (7th election), G. H. P. ; R. E. Henry C. Field, Dep. G. H. P. ; R. E. David Stevens, G. K. ; R. E. Edwin Clapp, G. S. ; R. E. Gardner T. Swarts, G. T. ; R. E. George H. Burnham (4th election), G. S. ; E. Rev. Henry W. Rugg, G. C. ; E. Andrew Hutchison, G. L. ; E. Francello G. Jillson, G. C. of H. ; E. Moses Fifield, G. P. S. ; E. Philip B. Bourn, G. R. A. C. ; E. Alfred Barton, G. M. 3d V. ; E. Lyman W. A. Cole, G. M. 2d V. ; E. John H. Barden, G. M. 1st V. ; E. Clinton D. Sellew, G. S. ; E. John P. Luther, G. S. ; E. Edwin Baker, G. O. ; E. Ebenezer B. White, G. T.

BOSTON LODGE OF PERFECTION A. A. S. RITE. — At the annual convocation of Boston Lodge of Perfection, of the A. A. Scottish Rite of Freemasonry, held at the Masonic Temple on the ninth of March, the following Officers were elected for the ensuing Masonic year, from the third day of the Hebrew month Adar, A. M. 5631, answering to 24th Feb. A. D. 1871. —

Geranus Bowen, 32, I. P. Grand Master ; Charles W. Romney, 32, H. I. Dep. G. Master ; Otis E. Weld, 32, Ven. Sen. G. Warden ; James E. Tourtelot, 32, Ven. Jr. G. Warden ; Horace B. Plummer, 14, G. Orator ; Charles K. Darling, 32, G. Treasurer ; Fred'k A. Pierce, 32, G. Sec'y K. S. ; John I. Kimball, 32, G. Master of Cer. ; George W. Dorr, 14, G. Capt. of G. ; Rev. John W. Dodman, 32, G. Hospitable Brother.

Regular Conventions will, hereafter, be held at the Masonic Temple, on the last Monday of each month, for conferring the Perfection Degrees, and for the general improvement and study of the work and lectures of these Degrees of the A. A. S. R.

FREDERICK A. PIERCE, *G. Sec. K. S.*

MASONIC BANQUET TO THE EARL DE GREY AND RIPON.

THE Masonic Banquet to be given at Washington, on the 10th instant, under the auspices of the Grand Lodge of the District of Columbia, to Earl de Grey and Ripon, Grand Master of Masons in England, will be one of the grandest entertainments ever given by the fraternity. Invitations have been issued to the Grand Master of every State in the Union ; and every member of the order who is a member of Congress will be present as a subscriber, so that the demonstration will have a national character. The Grand Lodge will meet in Grand Lodge room at the Masonic Temple, at six o'clock in the evening, when Earl de Grey and Ripon and Lord Tenderden, who is a Past Master, with other invited guests, will be formally received and presented to the brethren present. At seven o'clock the Grand Lodge with its guests will be called from labor to refreshment, and proceed to the tables in the great hall in the temple. The hall will be appropriately decorated with the banner of the Grand Lodge, in the east, flanked by full-length portraits of Queen Victoria and George Washington. The reception and banquet will be strictly Masonic.

POWERS OF GRAND MASTERS.

OUR distinguished and talented Bro. Tisdall of *Pomeroy's Democrat* writes on this subject (true to the old landmarks as he always is), as follows :—

"By the ancient law, which is unabrogated and in full force to this day, the highest authority and powers in the Masonic institution are vested in the Grand Master, and he is during the recess of the Grand Lodge, the embodiment of the interest, the character and immunities of the whole Craft in his jurisdiction. Indeed the Ancient Regulations allow nothing to be done without the consent and approbation of the Grand Master ; the Deputy, Wardens, and Secretary, etc., were his mere appointees, and though in the United States (contrary to the old rule which still prevails in England), these officers are elected and not appointed ; they are subject to the greater authority of the Grand Master, who can not only annul any of their acts, but should occasion require it, suspend them from the exercise of their official and Masonic functions.

"He is then, as he should be, the embodiment of authority, in fact, as well as in form. His actions and opinions are not subjects of inquiry, nor can they be interfered with. His prerogatives are not to be compared with the restricted power of

a presiding officer of an ordinary association, who is tied down by set rules created by the association itself, or whose decision can be reversed upon appeal, to the association. The written Constitution cannot abridge his rule, nor restrict his powers, because they are inherent in the high office, nor can any power go behind his throne to detect his errors, correct his decisions, or inquire into his fallibility. *He is absolute in his rule. There is no appeal from his decision. He has no equal during his term of office, and the acts of all his other Grand Officers can be set aside, or their decisions reversed*, if in his judgment the welfare of the Fraternity demands it. Indeed, unless specially authorized, we hold that the *Deputy* cannot act in an executive capacity, while the Grand Master is within his jurisdiction, without his special sanction. The meaning of the term *Deputy* is sufficiently declaratory, for according to Webster's Dictionary, a 'Deputy is a person appointed or elected to act for another, especially a person sent with a special commission to act in the place of another: a lieutenant, a viceroy.'

"We hardly imagine that the opinions we thus have given expression to will be seriously questioned by any well-informed Mason."

To A. — Both men and women cease to be orphans on attaining to their majority, and their claims, as such, on Masonic charity also cease. The wife of a deceased Mason ceases to be a Masonic widow on her second marriage, and her claims, as such, on Masonic charity also cease. It does not follow, however, that charity may not in both cases be properly bestowed, but the obligation ceases.

FROM the *Keystone* we learn of the death of M. W. Bro. William Barger, Past Gr. Master of the State of Pennsylvania, at the ripe old age of seventy-five years. "At the time of his death he was chairman of the Gr. Lodge Committee on Landmarks, a very responsible position. At the age of 25 years he was initiated into the fraternity, and up to the time of his death he was an earnest, enthusiastic Craftsman. He received the crowning honor of his life in 1843, when he was elected M. W. Gr. Master of Masons in that State. He was a member of Philadelphia Lodge, No. 72, of Philadelphia at the time of his death."

IT is announced from Washington that Earl de Grey and Ripon, Gr. Master of England, and Lord Tenderden have accepted an invitation to be present at the banquet given in the honor on Easter Monday, April 10, by the Gr. Lodge F. and A. M. of the District of Columbia.

A NEW HEALTH JOURNAL. — *Health and Home* is the title of a new Health Magazine, of 44 pages royal octavo, just issued in very neat form, by W. R. De Puy & Brother, 805 Broadway, New York. In their prospectus the publishers promise a high-toned, practical health journal, edited not in the interest of any medical party or clique, but one which shall "glean from all fields, hold under contribution *all schools of medicine*, and seek aid from all intelligent accessible teachers." The first number now before us has a varied and inviting table of contents, which needs only to be seen in order to awaken attention.

A TOPOGRAPHICAL AND HISTORICAL DESCRIPTION OF BOSTON, by Nathaniel B. Shurtleff. Published by request of the City Council, pp. 720.

Every native Bostonian, and especially those of them whose memory runs back for a half century or more, will thank our Brother Shurtleff for this, to them the most interesting volume of local history which has been issued from the local press within the present century. It will carry them back to the days of their boyhood, and awaken recollections such as cluster around the old homestead, school-house, the church, the playground, of their early years. In a broader sense, it is a valuable contribution to the early colonial history of the Massachusetts Colony, and will give the reader a more satisfactory description of the manners, customs, and domestic habits of the first settlers, than can be found in any of the more general histories of the period. It is written in a plain, clear, and comprehensive style, without any attempt at rhetorical elegance or unnecessary philosophical disquisition. It is just such a book as may be placed in the hands of old and young, with the assurance that it will be read by both understandingly, profitably and pleasurably. We understand that but a limited number of copies have been published, and that the edition is nearly exhausted. It cannot be doubted however, that a second edition will soon be called for, as the work shall become known. For sale at the bookstores.

SCRIBNER'S MONTHLY for April has just been received, and is as full of interest and information as ever. It is one of the best family magazines published in the country, and should be read by all possessing any literary taste whatever. Among the leading articles we notice Mr. Crapsey's paper upon "The Anthracite Problem," presenting an interesting history of the Pennsylvania coal troubles. Dr. Holland discusses, in the department known as "Topics of the Time," "Professional Morality," "The Temperance Question and the Press," etc. The illustrated articles are "Life in the Cannibal Islands" (a second paper from Mr. J. C. Bates). A microscopic disquisition on the "Fly," "Children who Work," and "Discovery of Antique Silver" in Europe. Other pleasing contributions are "A Breakfast with Alexander Dumas;" "A Gentleman's Prerogative;" the closing chapter of Hans Andersen's "Lucky Peer," and poems by W. C. Wilkinson. The editorial department is composed of various sub-divisions, which embrace a wider range of information and and discussion, than is found in any other American magazine. The magazine is conducted by J. G. Holland, and published by Scribner & Co., 654 Broadway, New York. Subscription price \$3.00 a year.

THE FREEMASONS' MONTHLY MAGAZINE, of Boston, edited by R. W. Bro. Chas. W. Moore, published by A. W. Locke & Co., at \$2.50, is now in its 30th volume, and is alike creditable to the Ancient Craft and to its distinguished editor. The March number contains a variety of interesting and valuable matter. Among other falsities exposed, is the pretence that Vinnie Ream, or any other female, is in any sense a Freemason. That's right, Bro. Moore, stand by the Landmarks. — *Keystone*.

We have stood by them for too many years to abandon them now, when they were never in greater need of true and firm friends. We thank our Brother of the *Keystone* for his courtesy, and are gratified to know that we have so able a co-adjutor in defending the purity and dignity of our Institution.

WANTED.—The January, 1870, number of this Magazine, being No. 3 of Vol. 29.

WHY does walking on the cliffs make you feel sleepy? Because you see so many yawning chasins.

"THE older the seed the worse the crop," as the farmer said to a snob who was boasting of his ancestry.

HAY AND OATS.—All efforts to make hay by gaslight have failed, but it is discovered that wild oats can be sown under its cheerful rays.

"AH, parson, I wish I could take my gold with me," said rich old Deacon Swipes. "It might melt if you did," quietly replied the parson.

"FATHER, how does the printer live?" "Why, child?" "Because you said you hadn't paid him for four years and still take the paper."

No one is richer, happier, or wiser, for profanity. It commends no one to any society. It is disgusting to the refined, and abominable to the good.

THE Masonic Board of Relief of the Gr. Lodge of California has, during the past year, expended in aid of distressed brothers, widows and orphans, \$8,121. This is doing well.

ILL. Bro. Josiah H. Drummond, 33° Sovereign Grand Commander of the Supreme Council for the Northern Jurisdiction, has recently granted a Dispensation to Rose Croix Chapter at Camden, New Jersey.

A GENTLEMAN, in describing the absurdity of a man dancing the polka, appropriately said, "that it appeared as if the individual had a hole in his pocket, and was vainly endeavoring to shake a shilling down the leg of his trousers."

A GEORGIA colored debating society was lately discussing "Which is the best for the laboring man, to work for wages, or part of the crop?" An old "uncle" spoke the sense of the meeting when he thought "bofe was de best, if dey could be brung togedder somehow."

ACKNOWLEDGMENT.—We are indebted to Ill. Bro. John M. Miller, 32°, for a very beautiful copy of the "Statutes and Regulations of the M. P. Grand Consistory 32°. Ancient and Accepted Scottish Rite of the

State of Maryland," and shall be happy to extend to him a like courtesy in the same or any other way that may be in our power.

THE LEGEND.—"The great lesson illustrated by the old legend, and the dramatic representation of the third degree, and, indeed, the great lesson of Masonry is, that death is but a dreary winter, and that there cometh a reviving spring; that the dark night of the grave is succeeded by a beautiful day; that the sheeted dead will rise again, and the soul bloom in immortal youth."—*English.*

ST. JOHN the Almoner was Patriarch of Alexandria in the beginning of the seventh century. He was raised to the patriarchate in A. D. 608, when he was upwards of fifty years of age, and held that high ecclesiastical office till his death in A. D. 619. He was particularly distinguished for his charity to the poor, denying himself not only the luxuries, but even the ordinary comforts of life in order to relieve their necessities.

"UNCLE PETER," who is the *last* body servant of General Washington, thus describes swearing as done in the good old times. "Yah, yah, you ought to have seen my old master; human species done gone run out very fast; no such men now-a-days; can't swar like they used to; when old master swore, the niggers all got out of the way; the rooster's crow stuck in his throat, the hounds ran to their kennels; old missus, she went and lock her room door, and went down on her knees, and read the good book and said prayers; the guests, they all slipt away into the library, and made believe they was reading books; and the overseer, well, he got the *ague*."

A. & A. RITE IN OHIO.—The 19th Annual Re-union of the Ancient and Accepted Rite in Ohio, for the conferring of the degrees, was held at Cincinnati last month. A large number of the brethren of the Rite from Indiana, Michigan, Wisconsin, Pennsylvania, New York, and Ohio, in the Northern jurisdiction, also from Kentucky and Tennessee, in the Southern jurisdiction, were present. The ceremonies commenced at the appointed hour, and an unusually large number of candidates were present, and received the degrees up to Knight of the Ninth Arch, when the craft took a recess until 7 1/2 o'clock, at which hour the brethren again assembled, and the visiting brethren were received and welcomed with full ceremonies.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. XXX.]

MAY 1, 1871.

[No. 7.]

RECEPTION OF THE EARL DE GREY, GRAND MASTER OF ENGLAND, BY THE GRAND LODGE OF THE DISTRICT OF COLUMBIA.

WE offer no apology for occupying so much space in our pages the present month, with the following interesting account of the magnificent reception given by the Grand Lodge of the District of Columbia to the Earl de Grey and other gentlemen of the British Commission. Aside from the interest which would naturally attach to a Masonic re-union of such magnitude, perhaps no occasion of a Masonic character has ever occurred in this country of equal importance in a historical and national point of view, the favorable consequences of which, masonically at least, it would be difficult to over-estimate. It is a renewal of old friendships and fraternal relations—a reburial of the time-soiled chain which for a century and a half has united the Masonic brethren of England and America in a common bond of fraternal sympathy. It is a visit of the aged and honored mother to her children in a foreign land, and nobly have her children received and returned her parental greetings. It is a beautiful and impressive illustration of the oneness of our institution, and of the benignant influences which, irrespective of nationalities, unite its members in one common brotherhood,—rising above the petty jealousies and disparities of conventional life, and setting aside as foreign to its philanthropic purposes, all political differences and national animosities. Such an event has never before occurred in this coun-

try, and while it will furnish material for one of the brightest chapters in our national Masonic annals, the political historian will not fail to recognize it as an event worthy of a more popular record.

We can do our readers no better service, nor better accomplish the purpose which the duty imposes, than by laying before them the following account of the interesting ceremonies of reception as they occurred at Washington on the 10th of April, furnished by the correspondent of the New York *Herald* of the following day:

WASHINGTON, April 10, 1871.

Perhaps no event of a purely social nature has occurred in Washington for many years excelling in interest the reception this evening of Earl de Grey and Ripon, the Grand Master of Masons in England, who is temporarily sojourning here as the chief, on the part of Great Britain, of the Joint High Commission for the adjudication of the Alabama claims and other questions between the United States and England. For the first time the Grand Master of England has visited this country, and the occasion has been taken advantage of by the brethren of the Mystic Tie to accord to him, as the representative of the fraternity across the water, that recognition of fraternal feeling which is the pride of Masons from whatsoever quarter of Christendom they may hail. Following the unstinted hospitalities not many months since bestowed upon a scion of the English Royal family, not only by President Grant and other officials here, but by the people generally, the present spontaneous expression on the part of all Masons in good standing in the capital toward the representative man of that order in England may, perhaps, be considered to have a deeper significance, and for the reason that as chief commissioner coming into our midst bearing the olive branch, so that all differences between two kindred nations may be amicably adjusted, this present movement is in harmony with the era of good feeling which it is so desirable to establish on both sides of the Atlantic. One notable feature of the event is that it is unlike other public entertainments in this city, in being undimmed by a particle of sectional feeling or partisan prejudice. Men of all parties and from all portions of the country joined in this demonstration.

THE INVITATION.

Soon after the assembling of the Joint High Commission, steps were taken for a formal recognition by the Masons here of the Grand

Master of England, and in accordance with resolutions of the Grand Lodge of the District of Columbia, Grand Master C. F. Stansbury wrote the following letter to Earl de Grey:—

OFFICE OF G. M. OF F. AND A. M. OF THE DISTRICT
OF COLUMBIA, WASHINGTON, MARCH 19, 1871.

My Lord,—

In common with the Masonic fraternity throughout the United States the Masons of this jurisdiction have learned with pleasure of your visit to our country, and are desirous of extending to you such a welcome as shall manifest not only their respect for you personally, but their honor for your high Masonic office and their fraternal regard for their English brethren of the Mystic Tie. As the representative of the Grand Lodge of the District of Columbia I shall do myself the honor of calling upon you, in my official character, to tender their friendly greeting at such time as you may be pleased to appoint to receive me. I am, my Lord, very respectfully,

fraternally yours,

CHARLES F. STANSBURY.

*The Right Honorable the Earl de Grey and Ripon, Grand Master of
Masons of England.*

To the foregoing letter Lord Tenterden, on behalf of Earl de Grey, sent the following reply:—

1,311 K STREET, MARCH 21, 1871.

Sir and Brother,—

In reply to your letter of the 18th inst., I am requested by Lord de Grey to state to you that he will be happy to receive you at half-past eleven o'clock next Thursday morning; or, should that day be inconvenient to you, on any other day you may prefer. Yours, obediently and fraternally,

TENTERDEN, P. M. P. Z.

The Most Worshipful Brother C. F. Stansbury.

INVITATION TO ALL AMERICAN GRAND MASTERS.

In a personal interview Earl de Grey accepted the invitation, and Monday, April 10, was fixed as the day for the reception and banquet. Grand Masters throughout the United States were invited to participate in this pleasant international demonstration, as will be seen by the following letter:—

GRAND LODGE OF F. A. A. M., OF THE DISTRICT
OF COLUMBIA, WASHINGTON, 1871.

To the M. W. Grand Master of Masons of the State of —:—

DEAR SIR AND BROTHER—The Grand Lodge of the District of Columbia, being desirous of extending a fraternal welcome to the Grand Master

of Masons of England, request the honor of your presence at a banquet to be given to the Right Honorable the Earl de Grey and Ripon, M. W. Grand Master of England, at the Masonic Temple, in this city, on the evening of Monday, April 10, 1871.

The favor of an early response to this invitation is requested, that proper arrangements may be made for your reception.

CHAS. F. STANSBURY, G. M.,	}	<i>Committee.</i>
R. B. DONALDSON, P. G. M.,		
J. B. GIBBS, G. S. W.,		
NOBLE D. LARNER, G. S.,		
A. G. MACKEY, P. G. S.,		
E. B. BURY, W. M. No. 4,		
L. D. WINE, W. M. No. 10.		

This was promptly responded to, and those who could not attend in person or by proxy expressed their fraternal regrets. None but Masons in good standing were permitted to subscribe to or participate in the reception or banquet, and none such were denied admittance. The music in the Lodge and at the banquet was supplied by a choir and a band composed exclusively of Masons.

OPENING PROCEEDINGS.

At six o'clock the Grand Lodge was opened in due form at the Masonic Temple, corner of Ninth and F Streets, by the Most Wor. C. F. Stansbury, Grand Master of the District of Columbia, who wore the apron and sash and used the gavel which formed a part of the Masonic insignia of Washington when he laid the corner stone of the Capitol. The Lodge was crowded by leading citizens and visiting brethren. The brethren appeared in black suits, white cravats, white gloves, and Masonic aprons, together with their official insignia.

The scene was brilliant and striking, and was all the more imposing in the lofty and appropriately furnished lodge-room, crowded as it was by distinguished Senators and Representatives and leading citizens from various portions of the country. Styleman Le Strange, Esq., of the British Legation, of Westminster Keystone Lodge, London, and Lord Tenderden, Past Master of Harmony Lodge, England, arrived about seven o'clock. The latter was specially welcomed by the Grand Master. Soon afterwards Earl de Grey, Grand Master of England, was presented, and he was welcomed by the Grand Master of the District of Columbia, in the following words:—

MOST WORSHIPFUL SIR—In the name of the Grand Lodge of the District of Columbia, and speaking for the entire craft in this jurisdiction, as well as for the many brethren from other jurisdictions who have united with us on this occasion, I tender you a hearty and cordial masonic welcome. This is the first instance in the history of American Freemasonry in which an opportunity has been afforded to the Fraternity to extend Masonic hospitality to the Grand Master of Masons at once of our mother jurisdiction and our mother country; and we deem ourselves fortunate in being the first to have the privilege of expressing thus directly the cordial sentiments which, as Masons, we entertain for our brethren of England. We are glad to acknowledge, both personally and masonically, the tie which binds us to the country from which our forefathers for the most part came; from which we received our original Masonic charters and instructions, and hence we have derived not only much of what is valuable in our system of public law and polity, but a common inheritance in a charming literature and a history illustrated by devotion to the rights of man and the principles of sound constitutional liberty. We trust that your sojourn in the United States may be agreeable to yourself and useful to the cause of peace, and that among the kindly recollections of your future life may remain the memory of the fraternal greetings of your Masonic brethren of America. You will now accept a seat in the Grand East.

EARL DE GREY'S ADDRESS.

After being seated the English Grand Master received the grand honors, and, rising, responded as follows:—

MOST WORSHIPFUL SIR AND BRETHREN—I trust that you will permit me to return you my most grateful thanks for the very kind and truly fraternal welcome which you have given to me on this occasion. I assure you, sir, I esteem it a great honor to have been thus received by the Grand Lodge of the District of Columbia—an honor which I am well aware I owe not to my personal merits, but to the fact—the important and significant fact that I am the representative of the Grand Lodge of England—a Mason, however unworthy, whom they have been pleased to honor with the highest mark of their confidence. And, sir, I esteem it a most fortunate occasion—fortunate for me as an individual and fortunate for Masonry in both countries—that there should at length have taken place so close a union between Masonry in America and Masonry in England as that you should now for the first time, as you tell me, receive within the walls of this important Grand Lodge the Grand Master of Englishmen. We all know that fraternity is the first principle of Masonry, and therefore it is, all must rejoice at everything which binds more closely together the Masons of different countries. I, sir, esteem myself very happy indeed to have had it in my power to attend here to-night. I shall carry away from this Grand Lodge a most grateful recollection of

your kindness. I shall make it my duty to tell my brethren in England of the magnificent reception which has been accorded their Grand Master to-night, and I am confident I do not misinterpret the feelings with which they will receive that information, when, I say they will, indeed, rejoice that the first step—I trust it is but a first step—should thus have been taken to closer and more intimate union between American and English Masons. (Applause.) Upon which, for my part, I have always believed, and now believe more strongly, cannot be too close and fraternal. (Long continued applause.)

END OF THE CEREMONIES.

After an anthem had been sung by the Washington Masonic choir Earl de Grey was presented to all the brethren present, when the Grand Lodge was closed.

AT THE BANQUET HALL.

After the reception those holding tickets for the banquet proceeded to the music hall, where the tables were spread, one occupying the head of the room, in the centre of which sat Grand Master Stansbury, having on his right Earl de Grey, and on his left Lord Tenterden, Secretary of the High Commission. Sir John A. Macdonald and Colonel Bernard of the High Commission were also invited, but were unable to attend because of prior engagements. They appeared, however, later in the evening.

GRAND OFFICERS PRESENT.

Among those present were the following officers:—R. A. Lambertson, Grand Master of Pennsylvania; John H. B. Latrobe, Grand Master of Maryland; Noble D. Larner, Grand Secretary of the District of Columbia; Alfred G. Mackey, 33°, Past Grand Secretary of South Carolina; Alex. H. Newcomb, Grand Master of Ohio; Styleman Le Strange, Esq., 33°, Secretary of the British Legation; P. H. Hoe, Past Deputy Grand Master of the District of Columbia; Ben Perley Poore, 33°; John T. Heard, Past Grand Master of Massachusetts; John R. Holbrook, Grand Master of New Hampshire; Rev. J. N. Coombs, Grand Chaplain of the District of Columbia; J. Daniels, Grand Visitor and Lecturer of the District of Columbia; Asa Smith, Grand Master of Connecticut; J. B. Will, Past Deputy Grand Master of the District of Columbia; Samuel Lawrence, Grand Master of Georgia; Hon. Jackson Orr, proxy for John Scott, Grand Master of Iowa; R. B. Donaldson, Past

Grand Master of the District of Columbia, and George B. Clark, Deputy Grand Master of the District of Columbia. The side tables were supported by R. W. Senior Grand Warden and Junior Grand Warden of the Grand Lodge of the District of Columbia, J. B. Gibbs and J. L. Johnson.

MEMBERS OF CONGRESS.

The following members of Congress were present:—Senators Cameron, of Pennsylvania; Cragin, of New Hampshire; Edmunds, of Vermont; Lewis, of Virginia; Logan, of Illinois; Nye, of Nevada; Osborne, of Florida; Sawyer, of South Carolina; and Sprague, of Rhode Island; and Representatives Banks, of Massachusetts; Barry, of Mississippi; Burlington, of Massachusetts; Burchard, of Illinois; Butler, of Massachusetts; Caldwell, of Tennessee; Davis, of West Virginia; Duke, of Virginia; Dubose, of Georgia; Garfield, of Ohio; Harper, of North Carolina, heretofore of West Virginia; Holman, of Indiana; Kelly, of Pennsylvania; Kerr, of Indiana; Lamison, of Ohio; Leach, of North Carolina; Lewis, of Kentucky; McCormick, of Missouri; McKinney, of Ohio; McNeely, of Illinois; Manson, of Ohio; Merritt, of Idaho; Benjamin F. Meyer, of Pennsylvania; Leonard Myers, of Pennsylvania; Niblack, of Indiana; Packer, of Pennsylvania; Palmer, of Iowa; Rice, of Arkansas; Shanks, of Indiana; Stoughton, of Michigan; Terry, of Virginia; Waddell, of North Carolina; and Whitthorne, of Tennessee.

Speeches were delivered at the Banquet by several of the distinguished brethren present, but for which we have not room in our pages this month.

INVITATION FROM BALTIMORE.

It may not be considered out of place in this connection to add as an incident in the visit of our distinguished brother, that on the 12th of April an invitation was extended to him to attend a Grand Masonic Banquet and Reception at Baltimore, but which he was unable to accept, for the reasons stated in the following note from Lord Tenterden, Secretary of the British Commission, for a copy of which we are indebted to the courtesy of the brother to whom it is addressed:—

WASHINGTON, APRIL 13, 1871.

Bro. John M. Miller, 33°, Chairman Committee,—

I am requested by Lord de Grey to acknowledge the receipt of your letter

of yesterday, and to express to you his regret that the pressure of other engagements renders him unable to take advantage of the friendly and fraternal invitation which you have tendered him in behalf of the Grand Orient of Baltimore.

Yours faithfully and fraternally,
TENTERDEN, P. M. P. Z.

GRAND COUNCIL R. AND S. MASTERS, CANADA.

WE have been favored with a copy of the proceedings of the Grand Council of Royal and Select Masters for Canada, had at its annual and special assemblies at St. John's the past year, in a neatly printed pamphlet of seventy-six pages. The volume is very full and comprehensive. The committee on correspondence furnish an interesting review of the proceedings of most of the Grand Councils of this country; forms for authority of "Inspectors' General," warrants, etc., are given; also the constitution and general regulations adopted for the government of the body.

As we have mentioned on another occasion, this Grand Council now exercises jurisdiction in Canada over the degrees of Royal, Select, and Super-Excellent Masters, and also of the degree of "Red Cross," or as our English brethren prefer to call it, the "Babylonish Pass." This last degree has been adopted by the Council with the concurrence and approval of the Grand Prior of the Order of the Temple and Hospital, of the Dominion, and the concurrence of the G. M. of the G. Encampment of the United States, who has given the Canadian companions his official assurance that their "Red Cross Knights will be duly respected here as such." This therefore, may be regarded as the first and perhaps most important step towards a solution of the difficulty which has heretofore embarrassed the intercourse between the Knights Templars of Canada and those of the United States. The difficulty however remains in the case of Sir Knights who may have taken their degrees in the Canadian Encampments, prior to the present arrangements. This may be removed by application to the Councils, and probably at very little inconvenience.

We are pleased to learn that Councils of Royal and Select Masters are rapidly being established throughout the whole Dominion of Canada, and it is thought such Councils will be established in England during the present year.

FREEMASONRY AND CHRISTIANITY.

BY BRO. WILLIAM JAMES HUGHAN.

[From the LONDON FREEMASON.]

OF late, lengthy discussions have been conducted by brethren in the pages of Masonic magazines on the religious aspects of Freemasonry, both at home and abroad. Some are firm believers in Freemasonry being Christian even at the present day, while others are so strongly opposed to its being a religious institution at all that they actually advocate the removal of the *Volume of the Sacred Law* from the Master's pedestal, and the substitution of the *Book of Constitutions* in lieu thereof! It would be a mistake to suppose that the former only number among their ranks the Christians who adorn our Fraternity, for among the latter there are many brethren who make a profession of Christianity, and what is more, practise its glorious precepts of Faith, Hope, and Charity.

The differences of opinion arise from contrary views of the character of Freemasonry; and the errors of judgment, we think, is a consequence of confounding the scope of the Society with its origin or nature. We neither accept the narrow belief of those who would restrict membership of our Craft to Christians, nor do we share the opinion of some who think that Freemasonry would be advanced by the removal of the Holy Bible from the lodge; and for the following reasons:—

1. Freemasonry, as a guild, had a *Christian* origin. We presume this will not be doubted; but as we do not enter on the inquiry in a disputatious mood, but simply as a humble student desirous of stating the result of his researches and of expressing his fears of the revolutionary tendencies of some Masons equally earnest as himself to uphold what they believe to be genuine Masonry, we will glance a little at the evidences for the assertion made. All the old *Constitutions* confirm the fact, and recognize *Christianity*. The old Rules at York, A.D. 1370, speak of "He Goddy's Malyon and Saynt Petirs." The MS. in the British Museum, Bib. Reg. 17 A. I., f. 32, 14th or 15th century, says as follows:—

Plures Constituciones

"That whose wol conne thys Craft and come to a state
He most love wel God, and holy church algate."

* * * * *

"ars quatuor coronatorum."

"Suche mawmetys he hade yn hys dawe,
 To tume the pepul from Crystus lawe,
 But they were stedefast in Cryste's lay
 And to here craft, withouten may
 * * * * *
 So he dede that tyme other also,
 Of dyvers craftes mony mo.
 Through hys grace of Crist yn heven
 He commensed yn the Syens seven.
 * * * * *
 "And when thou herest the belle ryng
 To that holy sakerynge
 Knele ze most, both zynge and olde
 And bothe yor hondes fayr upholde
 And say thenne yn this manere
 Fayr and softe, wthout bere —
 'Jhesu Lord, welcome thou be,
 Yn forme of bred, as y the se'.
 Now, Jhesu, for thyn holy name
 Schulde me from synne and schame,'"

There are many instances more in the same MS. as the foregoing.
 The next oldest is "Add. MS. No. 23, 198," late in the 15th century
 (in British Museum): —

"but be-
 hoveth hem fyrst pryncypally
 to God and holy church &
 all halowis and his mastr.
 and his felowes as his aine
 brotheryn."

The Harleian, Sloane, and Lansdown MSS. in the British Museum,
 containing the old charges of the 17th century, commence with an in-
 vocation to the "Holy and undivided Trinity" much as follows: —

"The myght of the Father of Heaven
 With ye wisdom of the glorious Son
 Through the goodness of the Holy Ghost
 Yt be three in one God, &c.
 Be with us att our beginning
 And give us grace so to govern us in our living
 Yt we may come to His bliss
 That ne'er shall have ending."

— *Sloane MSS.* 3323, f. 209, A.D. 1659.

The commencement of the Rawlinson, York, and Scotch MSS. agree
 almost verbally with the foregoing, and contain so many references to

Christianity that the recognition of that religion by our ancient brethren
 must be accepted as a fact. The Fraternity were to be "True to the
 wholly Church." The initiates were sworn upon "The wholly Scrip-
 ture," and the "Helpe of God" was invoked during the obligation.

The Constitutions of Edinburgh-Kilwinning of about 1670 conclude
 thus: —

"These charges that wee have now rehearsed unto yow, and all others
 that belongeth to Massons, yow shall keep, so help yow God and your haly-
 doome."

In the readable "Recollections of the Lodge at Thornhill," Bro. D.
 Murray Lyon observes as follows: —

"Theism is said to be the religion of Freemasonry. Theoretically this
 may be so; but, in practice, the Kilwinning Fraternity ignore this cosmo-
 politan character of the Order, and substitute in its stead a feature (not, how-
 ever, till after the initiate has crossed the threshold of the lodge) which
 effectually *debars Turk or Jew from a full participation in their work.*"

We object to such an exclusiveness in the present era of Freemasonry,
 and strongly believe in admitting to our mysteries neophytes irrespec-
 tive of their creed, color, or clime, so long as otherwise they are worthy.
 This broad view, however, is not shared generally by many belonging
 to the old lodges in Scotland even *now*. That it *was* Christian only
 early in the last century, and before then, we take it as proved. The
 past we cannot alter; but, surely, the present being in our own hands,
 we can open wide the threshold of the Craft to good and virtuous men,
 whether Jews, Turks, or Christians. Bro. D. Murray Lyon further
 states (in confirmation of our first proposition) —

That the Eglinton MS. "held the Wardens of lodges answerable to the
Presbytery for all offenses committed by the 'maisons subject to the ludgis'
 over which they were placed; and to the Deacon and Warden of Kilwinning
 was it 'given' . . . to put forth of their societie and company . . .
 all persoins disobedient ather ta the *Kirk*, Craft, Counsall, &c."

This MS. is dated 1599. There is a MS. in the archives of Mother
 Lodge Kilwinning of about A.D. 1670. Bro. Lyon informs me that
 the following sentence in the charges to Prentices embraced in this
 MS. clearly shows the Roman Catholic faith to have been that of the
 Craftsmen to whom the Mason oath was administered prior to the Ref-
 ormation: —

"That you shll be a trew man to God and the *Holy Church*, and that you use no heresie nor error, to your understanding or discredit man's teaching.
 . . . So help me God and the Holy Dame."

The commencement of this old manuscript is as follows : —

"The might of the Father of Heavin
 And the wisdom of the Glorious Sonne
 Through the grace and goodness of the Holy Ghost
 That been three persons and one God
 Be with at our beginning, and give us grace for to govern us here
 in our living
 That wee may come to his bliss that never shall have ending.
 Amen."

In the "Laws and Acts of Parliament" (Edinburgh, 1682) we read that the sums of money

"Employed by any corporation, guild, fraternity, company, or fellowship of any mystery, towards maintenance of any priest, anniversary, obit, lamp, light or the like."

had to be "paid yearly as a rentcharge to the King."

The Constitutions of the German Masons of Strasbourg, according to our friend Bro. Findel, provide that

"No Craftsmen or Master shall be received in the Fraternity who goes not early to the Holy Communion, or who keeps not Christian discipline" (A.D. 1459).

But enough has been said to prove Freemasonry *was* Christian before the 18th century. From A.D. 1716, and mostly throughout that century, it was Christian in its character and ceremonies. Of this we have many proofs — a *few* of which will now be presented. The first printed work that was issued after the "Revival" on Masonry was the "Operative Constitutions of A.D. 1722;" the only copy we know of being in the possession of Bro. R. Spencer, London. It commences thus : —

"The Almighty Father of Heaven, with the wisdom of the Glorious Son, thro' the Goodness of the Holy Ghost, Three Persons in one Godhead, be with our Beginning, and give us his Grace so to govern our lives, that we may come to his Bliss, that never shall have end. Amen."

The next printed work published was the one of A.D. 1723, viz., "Constitutions of the Grand Lodge of England." In this volume will be found a number of charges purporting to be extracted from the

"Ancient Records of Lodges Beyond Sea, and of Those in England, Scotland, and Ireland." It is a curious fact that these *charges* were in reality a compilation of the Rev. Dr. James Anderson, from various documents; but in such a *free manner* that in many respects in their new garb they are quite the opposite to the *originals*. These charges by the Rev. Dr. Anderson have never been surpassed for simplicity, beauty, and universality by any ritual-makers since, and deserve to be held in high esteem by the Craft *now*, as in the past. But we are certain that the same liberal spirit did not actuate the members of the lodges, nor did the brethren who added to our ceremonies after the Revival dispense with the *Christian references* in the ceremonies of the Craft. Much of the old rituals were quite unsuitable to be worked *before* or by any but Christians, and the earliest rituals are palpably *Christian*. The ancient Sloane MS. 3329, f. 142, declares "He yt was caryed to ye highest pinnicall of the temple of Jerusalem" to be greater than a Freemason. "The Holy Chapell of St. John" is mentioned, and the asseveration "So help you God, and by the contents of this book" concludes the MS.

But we need not particularize on this head, as all conversant with the rituals of Freemasonry during the last century will be aware of their Christian tendency. Since the "Union of A.D. 1813" a more general arrangement of the rituals has taken place, and the members of the Fraternity of the present day are alive to the claims of the Institution as respects its universality. Indeed, unless as an unsectarian Society, it could not possibly succeed in its exalted mission, and hence we strongly believe in the friends of the Order who endeavored to so alter the ceremonial parts of the reception of candidates as to permit of "Jews, Turks, and Christians" being admitted on an equitable equality, and in the most fraternal spirit. Even now, however, the observant Mason can detect references which certainly may be traced to Christianity; and we hope no religionist will complain if such suits not his views, as it is wholly impossible to utterly obliterate Christian and Jewish explanations in the rituals, without creating an entirely new institution. As Christians, we now hold out the right hand of fellowship to men of all religions and creeds who believe in God, the Creator of the Universe, and in future rewards and punishment, and are glad to see them joining the Masonic Order, if otherwise worthy. On this broad basis we think we shall be excused in maintaining that Freemasonry had a Christian origin, and still perpetuates the evidences of such a birth, although to promote "Peace on earth and goodwill

towards men," its votaries are now content by simply acknowledging these facts, and recognize beyond all sectarian differences and bickerings that, in the liberal and universal sense in which our ceremonies must be understood, *all* religionists are eligible for admission into our Order if they believe in God and practise the sacred duties of morality.

THE GENERAL GRAND CHAPTER.

THE indications all over the country are sufficiently manifest and decided, to authorize the conclusion that an earnest if not a successful effort will be made to dissolve this body at its triennial session in Baltimore in September next. We do not ourselves anticipate that its existence is to be terminated so summarily, but the fact that a widespread dissatisfaction with it exists in many of the State Grand Chapters both north and south, clearly indicates that there are defects in its organization or inefficiency in its management, which call for reformation. We do not stop to inquire in what particulars these exist, nor what is their proper remedy. This is a duty which more properly belongs to the officers of the body itself, or to those who are dissatisfied with it, and this duty will undoubtedly receive the attention of both parties at the ensuing session.

We gave in our last the views of the Grand High Priest of New York on the subject, which slightly shadowed forth the grounds of complaint, and indicated the line of defence which will probably be set up, and we now give below the action of the Grand Chapter of Rhode Island at its late annual session, at which time the subject was brought before that body by its Grand High Priest, Comp. Thos. A. Doyle:—

"I have heard nothing during the year from the committee appointed at the session of the General Grand Chapter in St. Louis, to whom was committed the subject of what was termed the seceded Grand Chapters, ours being among the number. I had anticipated that at least a correspondence might be opened with us in reference to our position, and that the able Companions who have the subject in charge would furnish arguments to convince us of the great good we might receive from becoming a member of their organization. In this, however, I have been disappointed, and I presume for the reason that their attention has been engrossed by the efforts made in the larger and more important Grand bodies of the country to dissolve the General Grand body. I do not anticipate that we shall receive much attention until

these other and larger bodies have been brought into quiet submission. So long as they are struggling to get out, it is of but little consequence to force us in. I deem it proper, however, to recommend that as the next session of the General Grand body is to be held so near us as Baltimore, that our Grand High Priest attend the session, not as a participant, but as an observer of the proceedings, in order that we may, from the personal observation of our own representative, obtain a full knowledge of what is done, and of the true sentiments of the leading Masonic minds of the country upon this important question.

"The M. E. Ariel Ballou, for the committee to whom was referred the G. H. Priest's Address regarding that portion of it referring to the G. G. Chapter, reported:

"While your committee can conceive of no sufficient reason for this Grand Chapter to change its action heretofore taken in the premises, yet in view of the high standing of our sister Grand Chapters that still adhere to the General Grand Chapter, as well as those whose action accords with ours, they deem it of the highest importance to place ourselves in a position in which we can fully vindicate our action, as flowing from the best of motives to promote and dignify Royal Arch Masonry, and in nowise proceeding from a factious spirit, either in the Grand Chapter or individual members thereof. And further, your committee would have this Grand Chapter prepared to debate the whole matter of the necessity or utility of this super Grand Chapter.

"To this end, your committee recommend that the Grand Council be a committee, instructed to open a correspondence with the Grand Chapters which by action or otherwise have indicated opinions in accord with ours, and with other Grand Royal Arch Chapters as they may deem expedient, which correspondence shall become the property of the Grand Chapter.

"The report was discussed at length, and adopted."

IF IT IS NOT SPIRITS, WHAT IS IT?

I HAVE been a member of the Masonic Fraternity for thirteen years, and in June, 1864, it was our good fortune to have a visit and a course of lectures at Susanville, Cal., from Mrs. Emma Hardinge. During her stay we were privileged to receive her as a guest at our home.

The 24th of June was celebrated by the Masons, and while making preparations, I had some Masonic emblems in our parlor; and Mrs. Hardinge became partially controlled, and, while in that condition, and during a running conversation, she gave me two Masonic signs and two words in a manner that was not observable by herself or any one else present.

For the time I was very much surprised, it being the first Masonic sign that I had ever received from a spiritual source. When the influence left her, I asked her if she would meet with a few Masons in our parlor, and see what the spirits would do. She said she was willing to give her time. I invited some twelve or fifteen brothers from Lupen Lodge, No. 149 — among them were the Master and Wardens. They met in our parlor, and the family retired to another part of the house. The doors were locked and the window-blinds closed. We all being seated around the room, Mrs. Hardinge became entranced, and to all appearance perfectly oblivious to surrounding conditions. She acted in the capacity of Master; went through the work of opening the lodge in the first degree of Masonry. She gave all the lectures, signs, and words pertaining to the degree in regular order; closed in that degree; opened in the next, giving everything in regular order; and so on through what is known as the Blue Lodge. After closing on the Master's degree, she gave us a very impressive address on the morals and teachings of Masonry, and remarked that she would like to have gone on through higher degrees, but she saw that was as far as any of us had gone (which was the case). This I give upon the honor of a man and a Mason. I say, let the sceptic deride. I know all the resources that Mrs. Hardinge would be likely to have to gain Masonic secrets and knowledge; and then, when we take into account the high moral character, and consider how far it would be from her, even if it were possible for her to have gained this knowledge from any other than a spiritual source, she would never have used it and claimed it to be from spirits. I cannot account for it upon any hypothesis, except that she was entranced and controlled by a spirit that knew more Masonry than all of us combined. I am thoroughly convinced that, in her normal condition, she knows nothing of the secrets of Masonry.

During the whole course of my investigation of spiritualism, I have tried to account for many of the tests I have received in some other way; but when I lay aside the agency of spirits, it is all a mystery. — *P. Chamberlin in the "Banner of Light."*

[We know nothing of P. Chamberlin, nor of the authenticity of the above story. But if there be any thing in it, then, as "no woman can be made a Mason in this world," it follows as a logical deduction, that androgynous Masonry must exist in the other world, or that a difference of sex is not there masonically recognized. In the former case the "ancient landmarks" are held in little respect by our invisible brethren. We give the tale as we find it, and the reader will put his own construction upon it.] — ED. MAG.

ORIGIN OF ROYAL ARCH MASONRY IN PENNSYLVANIA.

WE have had upon our table for sometime past a handsomely printed volume of some three hundred and fifty pages entitled an "Abstract of the Proceedings of the M. E. Grand Holy Royal Arch Chapter of Pennsylvania, and Masonic jurisdiction thereunto belonging, being extracts from the minutes of its Quarterly, Extra and Annual Grand Communications, to which have been prefixed extracts from the minutes of Royal Arch Lodge No. 3 and the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania." Compiled by a committee of the Grand Chapter, of which Chas. E. Meyer was chairman.

The duties of the committee have been well executed, and the work is of special interest as a contribution to the local and general history of the early introduction of Royal Arch Masonry into this country. Whether it first made its appearance in Pennsylvania or elsewhere in the Provinces, does not clearly appear, nor is it probably possible now to determine the question. As the degree was in its earliest stages conferred under and by the authority of the Charters of Lodges, military or stationary, emanating from the schismatic body established in London about the year 1738, and which subsequently assumed to itself the preposterous title of a Grand Lodge of *Ancient* Masons; and as such, and other equally irregular Masonic organizations, are known to have been in operation in several of the Provinces at that early period, it is not improbable that the degree may have been practised by them anterior to the year 1758, the earliest date named in the pamphlet before us, at which time it appears to have been conferred by the "Royal Arch Lodge" located at Philadelphia. But however the fact may be, this is the earliest authentic evidence of its existence in America of which we have any reliable data. The first record of this Lodge, now in existence, in which any reference is made to the degree, is under date of June 2d, 1768, and is a charge for "sundry small articles in the preparation for the Royal Arch;" and in the following months of July and August there are similar entries for "fixing the vails," for "two triangles," and "for iron work for the Arch." There is no other record in the volume until December 27, 1773 — St. John's Day — when we find the following entry — "The brethren of the Royal Arch belonging to our Lodge, No. 3, and all the rest of the brethren present, are unanimous in their opinion of our late Worshipful Master, Alexander Kidd, that he has merited and is worthy of the dignity of the Royal

Arch being conferred on him." Under date March 17th, 1774, is the following entry — "Brother Stewart sent for the pedestal, floor-cloth, crowns, sceptres, etc., in order to send them to the Royal Arch body at the Barracks, to open a Royal Arch Lodge." For some reason not stated this request was refused. There are a few other entries in the records, of a similar character, but they are not of any particular interest. The last is dated October 16th, 1787, and is a vote in the following terms — "That the members of No. 3, who are Royal Arch Masons, shall have liberty to meet in this room the first Saturday night in every month."

The foregoing is sufficient to show the frail tenure by which the degree was held, and the loose manner in which it was conferred at this early period of its history. It originated with Laurence Dermott, the founder of the schismatic Grand Lodge of Ancient Masons at London, as a line of distinction and assumed superiority between *his* Grand Lodge and the pre-existing body which he and his followers attempted to depreciate and ridicule as a Grand Lodge of *Modern* Masons. Charters for Lodges issued by him, carried with them, as a correlative power, authority to confer the degree upon their *Past Masters*, there being three Royal Arch Masons present, competent to give it. Such a system was not of course calculated to succeed for any length of time, without involving the parties to it in serious difficulties. It necessarily created a distinction among the Lodges and their members, unknown to legitimate Masonry, which recognized no such difference. It could properly, under its then government, be regarded only in the light of a side degree, with which the Lodges, when legitimately organized, had nothing to do. It was an *imperium in imperio*, and could not last. We accordingly find that soon after the organization of the Grand Lodge of Pennsylvania, a schism sprung up through an attempt by dissatisfied and ambitious parties, to introduce a new and independent organization under what they called a Grand Royal Arch Chapter. This necessarily attracted the notice of the Grand Lodge of the State, and led to the suspension of three of its city Lodges, and finally to the organization of a regular Grand Chapter for the State, "under the immediate sanction of the Grand Lodge of Pennsylvania," of which "all past and existing officers of the Grand Lodge having duly obtained the degree of Royal Arch, and all past and existing officers of *Chapters* of Royal Arch Masons, duly and regularly convened *under the sanction of a Warrant from the Grand Lodge* of Pennsylvania be considered as members of the Grand Royal Arch Chapter." It was also provided

"that the R. W. Grand Master of the Grand Lodge for the time being, if of that degree, shall always preside as High Priest.

Among the rules and regulations adopted by the Grand Lodge on the 5th of March, 1798, we find the following.

"I. That no *Chapter* of Holy Royal Arch shall be held or convened within the Commonwealth of Pennsylvania or Masonic jurisdiction thereunto belonging, but under the authority and sanction of a regular subsisting warrant granted by the *Grand Lodge* according to the old institutions, and by the consent of *said Lodge* first signified to the Grand Chapter."

"III. That no brother shall be admitted into the Holy Royal Arch but he who has regularly and faithfully passed through the three progressive degrees, and has filled and performed the office of *Worshipful Master* in his Lodge to the satisfaction of his brethren, or *passed the chair by a dispensation of the R. W. Grand Chapter upon the recommendation of his said Lodge.*"

The above regulations have within a few years been abrogated and are no longer in force, and the Grand Chapter of Pennsylvania exists as a supreme and independent body. It does not in its present regulations, assume any control over or recognition of the Past Master's degree. It leaves that with the Grand Lodge, where it properly belongs, and in so doing affords an example which its sister Grand Chapters might wisely adopt.

The earliest mention of the Royal Arch degree, out of England, we remember to have met with in our readings, was in connection with a Lodge in Scotland in 1740. This was about two years after its institution. Bro. Rev. P. H. Newman, in his recently published history of the Lodge of Hengist, England, in sketching a brief memoir of the celebrated Bro. Thos. Dunckerley, who for many years filled a conspicuous place in the Masonry of England, has the following, which will be interesting to those of our readers who feel any interest in the Royal Arch.

"Perhaps, however, the most important fact to be noted in connection with Dunckerley's Masonic career is his early connexion with the establishment of the R. A. Degree upon a recognised basis. This Degree (originally known as "Dermott's Degree") was in the first place constructed out of materials extracted from two degrees previously worked on the Continent (and which probably originated in Germany) by the seceding brethren about the year 1738; and apparently, in the first place, with no higher design than to widen the gulf between themselves and the Constitutional Masons. It appears to have been practised in England, exclusively by these Seceders, for about thirty years, during which time some modification or other of the

Degree had been introduced into Scotland, Ireland, and America ; while it was still ignored by our own Grand Lodge. Dunckerley, perceiving that the Degree had taken a hold upon the Masonic system too strong to be shaken off, wisely resolved to join in the movement for establishing it among the ranks of the Constitutional Masons, which originated with Heseltine and others about 1766-9. Accordingly he visited the so-called "Ancient" Lodges, carefully studying their rights, and eliminating therefrom much that was incongruous ; and thus, shortly after the date of the formation of our lodge, he brought out that modification of the Seceder's Ritual which was known as 'Dunckerley's Degree,' and was, no doubt, the foundation of our present R. A. Degree, although I believe that a very small portion of the original ritual would be recognised by the R. A. Masons of the present day. After a public Masonic career of nearly half a century, Dunckerley died at Portsmouth in 1795, at the age of 71. He was a man, not only of great learning, but of thoroughly and genuinely liberal mind. His speeches possessed much grace and much humor, as well as real eloquence, and undoubtedly did good service in advancing the best interests of Masonry. In private life he was distinguished by a large-hearted charity ; and it is said that he trenched seriously upon his income by his readiness to assist every case of distress."

THE GRAND MASONIC RECEPTION AT WASHINGTON.

THE banquet given by the Grand Lodge of Freemasons of the District of Columbia to the Earl de Grey and Ripon, the Grand Master of Freemasons of England, was the actual embodiment of the theory of the universal fraternity of the Craft and consequently an important event in its history. It was not without significance that the Government of Great Britain, in assigning one of its cabinet ministers to the duties of a high commission to restore fraternal concord between the two governments, should have selected that one who, as Grand Master of the Benevolent Association known as the Freemasons of England, should be the living witness of principles of fraternity and harmony in civil society. That the significance of this selection has been appreciated in this country the banquet referred to is in evidence, as well as the numerous invitations from other Grand Lodges, including that of Massachusetts, to this illustrious visitor to our shores to partake of Masonic hospitalities. It is worthy of remark that while political banquets, with their accompanying platitudes, verbose orations have been carefully avoided, perhaps from a consciousness that this mode of conciliation was slightly overdone in connection with the late rejected treaty, yet the personal antecedents of the noble Earl have admitted public expressions of personal regard for the great society he represents, entirely separate from the politi-

cal complexions of its individual members, and entirely free from any political committal by the respectable bodies who tender them, and who are themselves composed of all shades of political opinions known in the United States, but united upon their patriotism and the charitable principles of their fraternity. This we believe is the first time in modern history that an active member of the British ministry has left his country during the actual session of Parliament, except when in necessary attendance on the person of his sovereign. The duties of the high commission completed, it will not we understand be compatible with his home duties for the Earl de Grey to travel for pleasure or instruction through any portion of the United States, except to his port of embarkation for home, and it is at least doubtful whether he will attend any other Masonic festival than this given at Washington in his honor. It is however to be hoped that he may find it convenient to accept the hospitalities which the Grand Lodge of Massachusetts, the oldest in America, have warmly tendered him as the representative of the Masonic authority from which their powers were originally derived in A. D. 1733.

A member of the Grand Lodge of Massachusetts who was present at the banquet, informs us that it was an imposing and noble ceremonial. The British high commission were represented by five of their number, or staff, and the Corps Diplomatique by one Mr. L'Estrange, who, if we remember right, is married to a fair and estimable daughter of one of the most distinguished families of Massachusetts. The presence of the Grand Masters of many States, and the accredited delegates of others, together with the representatives of several Grand bodies of the ineffable, cryptic and Templar rites, gave to the Grand East an imposing array of dignity unequalled on any prior occasion. Among the fraternity present were a large delegation from both branches of Congress, whose names are given in another place.

Grand Master Stansbury of the District of Columbia presided with courtesy, and his addresses in Grand Lodge and at the banquet were marked by a felicity and dignity of expression, and a delicacy of taste and sentiment which commanded the approbation of the visiting brethren as well as of his own Grand Lodge. The Earl de Grey and Ripon was of course the centre of attraction, a middle-aged gentleman, of middle height, with light hair, and a strongly marked square head, indicating will, perseverance, and elevation of thought and character. His oratory was plain in manner, forcible and clear in expression, fluent in delivery, remarkably pointed and concise in style, and impressive in its effect. More than thrice, impelled by glowing thoughts, the whole audience rose spontaneously to their feet and cheered, as Freemasons only of all the world *can* cheer under a generous impulse. The noble Earl will carry back to the Freemasons of England renewed assurance that the mystic tie is not merely a bond, but also a spinal nerve through which sympathy, love and fraternity pour the rich flood of kindred moral power, giving and receiving happiness and strength from association.

Lord Tenterden, P. Master of Richmond Lodge, and Sir John McDonald, representing the Grand Lodge of Canada, charmed the brethren by their

felicitous speeches and gave such evidences of their proficiency in the Royal Art as certified to every Grand Master present that these were of the "bright Masons" of their respective jurisdictions.

This banquet will not only be memorable in Masonic annals, but to the profane world it has served as an exhibition of Masonic jewels of the two countries of rare brilliancy. The high tone of the assembled brethren and their reputable social distinction appeared as fully in the body of the assembled brethren as in the illustrious officials who congregated in the Orient. Freemasonry may well be proud of this social exhibition. About two hundred brethren sat at the tables. Earl de Grey retired at 2 A. M., but the feast of reason was protracted for some time later. Our informant commends the architecture and decoration of the Temple, and especially the size and comfort of the banquetting hall. Our brethren of the District of Columbia ought to be well pleased at the gratification they have afforded the fraternity.

The name of Hon. Chas. Levi Woodbury, D. G. Master of Massachusetts, should have been added to the list of distinguished brethren present at the banquet. Speeches were made by Hon. Bro. John T. Heard, P. G. Master of Massachusetts and by Ill. Bro. B. Perley Poore, the latter of whom represented the two Supreme Councils 33°.

DEATH OF A BELOVED AND HONORED BROTHER.

DIED in South Boston, March 27, 1871, of disease of the heart, R. W. Bro. CHARLES ROBBINS, aged seventy-one years and four days.

Bro. Robbins was born in Fairfield, Ct., March 23, 1800, and in early life was master of a vessel in the coasting trade.

Though not a native of Massachusetts, nearly the whole of his active life was passed here, and forty-six years of it in the continued service of the City of Boston, as Master of the Suffolk House of Correction. Here he soon took and maintained a position in the front rank of successful managers of criminal institutions in this country. His eulogy as a citizen and public servant is found in the fact that during that long period, amid the countless municipal and political changes of nearly half a century, he was annually chosen to the office he so faithfully filled, by the almost unanimous votes of successive city councils.

Bro. Robbins was raised in St. John's Lodge, February 5, 1844; exalted in St. Paul's R. A. Chapter, January 14, 1845, and knighted in Boston Encampment, April 21, 1845. After filling most of the subordinate offices, in 1851 he sat in the East of St. John's Lodge, and ruled and governed it with marked regularity. He was charter and honorary member of Winslow Lewis Lodge and Senior Grand Warden of the Grand Lodge of Massachusetts. He was charter and honorary member of DeMolay Encampment and filled the offices of Warder, Junior and Senior Warden, Captain General and

Generalissimo with an enthusiasm never surpassed and not soon to be forgotten. He was charter and honorary member of St. Omer Commandery, Grand Generalissimo of the Grand Encampment of Mass. and R. I. and representative member of the Grand Encampment of the United States.

Bro. Robbins was also a zealous and honored member of the Ancient and Accepted Scottish Rite, having passed through the various grades of that Rite, to and including the 32°, soon after its organization in this city. He was firm and consistent in maintaining its integrity, and earnest in promoting its prosperity.

But he devoted the ripened energies of his Masonic manhood to the service of DeMolay Encampment and Winslow Lewis Lodge, and in both his influence will long be felt and acknowledged in the prosperous years to come. The last Masonic gathering he attended was the annual communication of the Lodge in November last. Even then the disease, to which he soon after succumbed, was fiercely grappling with his heart and few could have held it at bay and triumphed over it as he did throughout that evening. A few months later and, exhausted by the unequal contest, the wearied heart stood still, the cistern was broken at the fountain, the dust returned to the earth as it was, but the spirit unto God who gave it. He saw the inevitable end, and in peace and serenity he set his house in order. It was his last earnest request that he might be buried by fraternal hands and with Masonic rites.

On Friday, March 31, after prayers at the house by Rev. Bros. Coolidge and Clinch, public funeral services were held in Trinity Church, Rt. Rev. Bishop Eastburn and Rev. Bro. Joseph H. Clinch officiating, attended by Winslow Lewis Lodge, a delegation from St. John's Lodge, the Council of the Grand Encampment of Mass. and R. I., DeMolay and St. Omer Commanderies, members of the Masonic Fraternity, members of the Board of Directors for Public Institutions, of present and past city governments and by a throng of citizens.

An elegant evergreen crown from the Board of Directors, a beautiful floral wreath and cross from W. L. Lodge, and a superb patriarchal cross of rose, moss and orange blossoms, from DeMolay Encampment, showered their bright and sweet influences upon the place and the occasion. After the impressive formal service of the Episcopal Church, the beautiful ritual of the Knights Templars was most effectively rendered by M. E. Grand Master Benj. Dean, assisted by Grand Chaplain Sir Kt. Noyes and Grand Recorder Sir Kt. Chapman and the Trinity choir.

On leaving the church, the casket was attended by Bros. Winslow Lewis, Chas. W. Moore, John K. Hall, and Samuel Hatch, as pall bearers, twelve Knights Templars, from DeMolay and St. Omer Commanderies, in full uniform as a body guard, preceded by W. L. Lodge in regalia, escorted by DeMolay Commandery, E. Com. Williams and St. Omer Commandery, E. Com. White, and followed by a long line of friends and acquaintances. As the procession slowly wended its way through the thronged streets, led by the sweet strains of Gilmore's Band, it filled the gazing thousands with ad-

miration of its simple and solemn beauty. At the junction of Washington and Dudley Streets in the Highlands, the escort took silent leave of the honored remains which, attended by the Lodge and the Templar Guard of Honor, were borne to the grave at Forest Hill. Here the touching and time-honored Blue Lodge service was impressively rendered by Bro. Winsor, Acting Master (Wor. Bro. Field being in Europe), assisted by Rev. Bro. Clinch as Chaplain and the Masonic choir. The last honors were paid, the sprig of Acacia was placed at his head, and all that was mortal of Brother Robbins was committed to that dreamless sleep that knows no waking till time shall be no longer.

It has rarely been our good fortune to witness a Masonic funeral, so complete in detail and so perfect as a whole, so promptly and easily conducted, with no more of parade than was inseparable from its faithful execution. It was alike creditable to our Order and honorable to our departed brother. Green be his memory!

IN DEATH NOT DIVIDED.

WITH rare good taste, the N. Y. *World* says: "The following striking sketch in verse, appearing lately in the Toledo (O.) *Blade*, over the signature of Mr. Will M. Carleton, of Hillsdale, Mich., is not only profoundly true to human nature, but also invests such nature, even through a hard superficial aspect, with that struggling instinct towards the good and gentle which is never wholly eradicated from any human soul. The use of examples from the lowest grades of vice to illustrate the immortality of this latter innate trait, is usually a device of the genius seeking the strongest and most immediate dramatic effect for its picture; but in the present case the poet goes no lower in the moral scale than a hard-headed, self-willed old farmer, directing the drawing up of 'the papers' which shall 'separate' his Betsey and himself for the brief remainder of their nearly-told lives, and the result is at once an admirable study of character and a moral demonstration in nowise violative of the purest epic art. The melting, by swift degrees, of the husband's heart as he enumerates one after another the things to be 'made over' to the renounced wife; the incidental recollections of loving offices in the past; the increasing spirit of generous self-sacrifice; and, through all, the never-relaxing, stern purpose of absolute separation from the woman — until death, are characteristics and contrasts constituting that consistency which it is the inspiration of genius to recognize in human nature, and the prerogative of the best art fitly to portray:"

BETSEY AND I ARE OUT.

A Farm Ballad.

Draw up the papers, lawyer, and make 'em good and stout;
For things at home are cross-ways, and Betsey and I are out.
We who have worked together so long as man and wife
Must pull in single harness the rest of our nat'ral life.

"What is the matter?" say you? I swan! its hard to tell!
Most of the years behind us we've passed by very well;
I have no other woman; she has no other man,
Only we've lived together as long as we ever can.

So I have talked with Betsey, and Betsey has talked with me;
So we've agreed together that we can't never agree:
Not that we've catched each other in any terrible crime;
We've been a gatherin this for years, a little at a time.

There was a stock of temper we both had, for a start;
Although we ne'er suspected 'twould take us two apart;
I had my various feelings, bred in the flesh and bone,
And Betsey, like all good women, had a temper of her own.

The first thing I remember whereon we disagreed
Was somethin' concerning heaven — a difference in our creed.
We arg'ed the thing at breakfast — we arg'ed the thing at tea —
And the more we arg'ed the question, the more we didn't agree.

And the next that I remember was, when we lost a cow;
She had kicked the bucket, for certain — the question was only — How?
I held my own opinion, and Betsey another had;
And when we were done a talkin', we both of us was mad.

And the next that I remember, it started in a joke;
But full for a week it lasted, and neither of us spoke.
And the next was when I scolded because she broke a bowl;
And she said I was mean and stingy, and hadn't any soul.

And so that bowl kept pouring dissensions in our cup;
And so that blamed cow-critter was always a coming up;
And so that heaven we arg'ed no nearer to us got;
But it gives us a taste of somethin' a thousand times as hot.

And so the thing kept workin' and all the self-same way;
Always somethin' to ar'ge, and somethin' sharp to say.
And down on us come the neighbors, a couple dozen strong,
And lent their kindest service for to help the thing along.

And there has been days together — and many a weary week —
We was both of us cross and spunky, and both too proud to speak.
And I have been thinkin' and thinkin', the whole of the winter and fall,
If I can't live kind with a woman, why, then I won't at all.

And so I have talked with Betsey, and Betsey has talked with me ;
And we have agreed together that we can't never agree ;
And what is hers shall be hers, and what is mine shall be mine ;
And I'll put it in the agreement, and take it to her to sign.

Write on the paper, lawyer — the very first paragraph —
Of all the farm and live-stock, that she shall have her half,
For she has helped to earn it, through many a weary day,
And it's nothin' more than justice that Betsey has her pay.

Give her the house and homestead ; a man can thrive and roam,
But women are skeery critters, unless they have a home,
And I have always determined, and never failed to say,
That Betsey never should want a home, if I was taken away.

There is a little hard money that's drawin' tol'able pay ;
A couple of hundred dollars laid by for a rainy day ;
Safe in the hands of good men, and easy to get at ;
Put in another clause, there, and give her half of that.

Yes, I see you smile, sir, at my givin' her so much ;
Yes, divorce is cheap, sir, but I take no stock in such.
True and fair I married her, when she was blithe and young ;
And Betsey was al'ays good to me, except with her tongue.

Once, when I was young as you, and not so smart, perhaps,
For me she mitted a lawyer, and several other chaps ;
And all of 'em was flustered, and fairly taken down,
And I for a time was counted the luckiest man in town.

Once when I had a fever — I won't forget it soon —
I was hot as a basted turkey and crazy as a loon —
Never an hour went by me when she was out of sight ;
She nursed me true and tender, and stuck to me day and night.

And if ever a house was tidy, and ever a kitchen clean,
Her house and kitchen was tidy as any I ever seen,
And I don't complain of Betsey or any of her acts,
Exceptin' when we've quarrelled and told each other facts.

So draw up the paper, lawyer ; and I'll go home to-night,
And read the agreement to her and see if it's all right ;
And then in the mornin' I'll sell to a tradin' man I know —
And kiss the child that was left to us and out in the world I'll go.

And one thing put in the paper, that first to me didn't occur ;
Then when I am dead, at last, she bring me back to her ;
And lay me under the maples I planted years ago,
When she and I was happy before we quarrelled so.

And when she dies, I wish that she would be laid by me,
And lyin' together in silence, perhaps we will agree ;
And if ever we meet in heaven, I wouldn't think it queer
If we loved each other the better because we quarrelled here.

DEDICATION. — MOUNT HOREB LODGE, WOBURN.

THE above Lodge was instituted during the administration of R. W. Bro. Winslow Lewis, under a Dispensation, December 10, 1855, and received its Charter December 10, 1856, as the successor, though having no immediate connection with, Freedom Lodge in the same town, chartered in 1844, but which broke down and was dissolved during the anti-Masonic persecution. We believe that but two of the members of the old Lodge were among the petitioners for the new one ; but however this may be, the latter assumed a high stand at its beginning, laid its foundations firmly, and is now one of the most respectable, prosperous and best governed Lodges in the jurisdiction, having a membership of one hundred zealous and active brethren. The apartments which it has heretofore occupied, having been found unequal to meet the demands of its rapid growth, and in other respects inconvenient for its purposes, it has recently erected for its future accommodation, one of the most beautiful and convenient halls in the Commonwealth, the dedication of which took place on the 19th ult. The ceremony was performed by the Grand Master in person, assisted by the requisite number of Officers of the Grand Lodge, and commenced by a voluntary on the organ and a formal reception. This was followed by an appropriate prayer by the Senior Grand Chaplain, and temporary Grand Secretary of the Grand Lodge, Bro. Rev. Chas. H. Titus. An ode was then sung by the choir, beginning

“ Master Supreme, accept our praise,
Still bless this consecrated band ;
Parent of Light, illumine our ways,
And guide us by thy sovereign hand.”

Then followed the usual addresses by the Architect and the Master of the Lodge. An official examination of the premises was next made and the dedicatory ceremonies followed in the usual form ; at the conclusion of which Grand Master Gardner delivered an address of great excellence, and singularly well adapted to the occasion, in which he sketched with ability and learning the history of dedicatory services as performed by religious and secular societies of various characters and denominations, from the earliest times, and closed with a warm and hearty approval of the labors of the brethren, and the good taste they had displayed in the preparation and furnishing of their new and beautiful apartments. The ceremonies were then closed by a chant by the choir, and prayer by the Grand Chaplain ; after which the brethren

repaired to the banquetting hall where an agreeable hour was spent in festive enjoyment. Short speeches were here made by the Master of the Lodge, the Grand Master and R. W. Bros. Woodbury, Parkman, Titus, and Moore, who, leaving the brethren of the Lodge to the further enjoyments of the evening, took the cars at an early hour for Boston.

IRREGULARLY MADE MASONS.

"A REGULARLY made Mason is entitled to recognition wherever there are Masons. If a Lodge does wrong in making a non-resident, the Lodge should be punished, but the party made is entitled to all the rights and privileges of a Mason everywhere."

So says a contemporary, and, regarded as a general rule, the position he assumes is undoubtedly consistent with correct Masonic law and equity, for it is to be assumed as true, that applicants for the degrees are wholly ignorant of the local and peculiar laws which regulate the admission of members to the Order, and ought not therefore to be held responsible for any violation of them. The fault, if there be any in the mode of admission, lies with the Lodge receiving the application, and not with the person making it, for the reason already given. This is the old and true law in the case, and its interpretation. Until within a comparatively few years, no other construction was ever put upon it. Circumstances, frequently of great aggravation, have however led to its modification or limitation, and it is now in many of our jurisdictions held that a person who goes from beyond his proper residence and receives the degrees in another town or State, is irregularly made, and not entitled to recognition by his Lodge at home. Now this in our judgment is all wrong, because calculated to operate with great severity to the prejudice of the innocent, while it leaves the wrong-doer, the initiating Lodge, untouched. Cases may and do however occasionally arise, where the applicant for the degrees and the Lodge conferring them, are equally guilty of irregularity, and should be held to equal responsibility; as for example, where the candidate has been rejected, or fearing rejection by the Lodge at his place of residence, applies to a distant Lodge where he is not known, and thus surreptitiously obtains the degrees. In such a case, though the candidate would have been masonically made, because made in a regular Lodge, the Lodge at his place of residence would be justified in refusing to recognize and receive him; because his presence might and probably

would disturb its harmony. The offending brother being a Mason, would of course be subject to Masonic discipline, should the circumstances warrant such a course.

MASONIC FEMALE ORPHAN SCHOOL, DUBLIN.

THE following brief statement by the Governors of this admirable Masonic School, will give our readers a very clear idea of its general character, its usefulness and importance. We need hardly say that similar institutions are maintained by the Masonic Fraternity in England for the benefit of Masonic orphans of both sexes.

The children are lodged, fed, clothed, and educated. Their religious and moral training is most carefully regarded. They are thoroughly instructed in all the branches of a sound English education, the rudiments of French and drawing; and music to such as evince a natural taste for it. They are taught all the practical details of household economy, and particular attention is paid to plain needlework—the pupils make up their own clothes, and perform the principal portion of the domestic work of the house. They are trained to habits of order, neatness, and regularity, so that they may become useful members of society when they leave the school; and it is most gratifying to be able to report that many of its former inmates are now comfortably and respectably settled, and some have shown their high appreciation of the value of the Institution by contributing regularly to its support. The number of pupils at present (December 1869) is thirty-nine, the majority of whom are the orphans of brethren belonging to country lodges. By far the greater number of these pupils are the offspring of parents whose position in life gave them little reason to apprehend that their children would ever be thrown on the charity of the Order.

P. M. AND P. H. P. LORD TENTERDEN.

THE following biographical items concerning our distinguished brother, Lord Tenterden, Secretary of the British High Commission, now in session at Washington, will interest our readers:

"Lord Tenterden, the secretary of the British part of the Joint High Commission now in session in Washington, is a great-grandson of Charles Abbott, who was the son of a hair-dresser, and born at Canterbury in 1762. In 1781 he was elected to a scholarship at Oxford, where he was distinguished for attainments and good conduct. At thirty-three he was called to the bar, and soon secured a large practice. At forty he published his work on the law of merchant shipping, which is now a standard authority. At forty-six he refused a judgeship, but accepted at fifty-four. Two years later, at fifty-six, he was made Lord Chief Justice of the King's Bench, and in 1827, during the premiership of Mr. Canning, was raised to the peerage, but did not long enjoy the title, having died in 1832. Such is the history of the founder of the house, the dignity of which is worthily maintained by the present lord."

THE MEMORIAL IN ENGLAND. — After thanking W. Bro. Dr. Palmer, for a presentation copy of the Memorial of the Lodge of St. Andrew, and saying that it is a "splendid and interesting work, embellished with illustrations in the highest style of art," the *London Freemason* of the 11th of March in a review of it continues as follows: "The result is a large quarto volume of nearly 300 pages — commencing with a copy of the charter of the lodge, and ending with a list of Grand Masters in Massachusetts from 1733 to 1870. An exhaustive address by R. W. Bro. C. W. Moore, C. G. Sec., on Freemasonry in Massachusetts, especially exemplifying the progress of the 'Ancient' Grand Lodge is extremely valuable and instructive. The proceedings at the centennial celebration of the Lodge of St. Andrew in 1856 are given at length, including a fine oration by Bro. Hamilton Willis, Past Master."

And in a subsequent number, March 18th, in continuation of the review, says, "at the Centennial Observance in honor of Gen. Warren's Grand Mastership, the Grand Master, Bro. W. S. Gardner, delivered a magnificent historical address," and concludes as follows: "Altogether the whole work is so replete with Masonic information, so eloquent with bright and beaming thoughts, and so comprehensive as a record of memorable events, that we rise from its perusal with feelings akin to enthusiastic gratitude for the exquisite mental treat it has afforded us."

BOSTON GRAND LODGE OF PERFECTION held a regular meeting at the Masonic Temple in this city, on Monday the 24th of April. It was the first meeting in which the body has appeared in its new and rich regalia, and elegant and appropriate fittings, both of which are attractive in appearance, and the latter perfect in operation. The manner in which the *work* was executed we have never seen surpassed. The excellent presiding Officer of the Lodge, Ill. Bro. Bowen and his entire Board of Officers were letter-perfect, and the Ritual was rendered with an emphasis and impressiveness that can hardly be excelled. This is saying much, but we think it is no more than is justly due to the working efficiency of the Lodge. The meeting was largely attended, and we noticed among the visitors not less than ten members of the Supreme Council, including the Deputy for the State, and Ill. Bros. Christie and Chickering from New Hampshire. Visitors were also present from Worcester, Salem, and some of the neighboring towns, and a large delegation from Lafayette Grand Lodge of Perfection of this city. At the conclusion of the ceremonies, the brethren present were invited to the Banqueting Hall, where they spent a pleasant hour. We should have stated that thirteen candidates were advanced to the degree of Perfection.

We are gratified to be able to add in this connection that a union has recently been perfected between the other bodies of the Rite in this city, and there consequently remains in successful operation, two Lodges of Perfection, one Chapter Princes of Jerusalem, one Council of Rose Croix and one Consistory, which are very properly thought to be sufficient for all present purposes.

REV. BRO. J. P. SANFORD, Grand Orator for the Grand Lodge of Iowa, says: "I, for one, shall be glad to see the time come when the so-called side degrees are all

swept from the Masonic vocabulary, especially those in which our wives, sisters, and daughters are made to participate. I know of no aid which a woman could obtain by the use of the side degree, which would not as readily be granted her without it. Misdirected efforts seek to win the favor of women by laying a side track along the main line of Masonry, and asking them to take passage. Brethren, you may print 'Eastern Star,' or any other star, on a train of this kind, and, after all, it is not Masonry, nor a part of Masonry. The Mason's wife, widow, orphan, or sister, needs no extra degrees to give assurance of Masonic aid and protection.

NEW GRAND SECRETARY. — It gives us pleasure to announce to the lodges and brethren of this Commonwealth that the Rev. CHAS. H. TITUS has been appointed by the Grand Master, Recording Grand Secretary *pro tem* of the Grand Lodge of Massachusetts, *vice* Bro. Solon Thornton. Bro. Titus is a Past Master of King David Lodge, Taunton, and Past M. E. Commander of the Grand Encampment of Massachusetts and Rhode Island, and a most excellent and accomplished brother; and as such we take pleasure in introducing him to the Grand Secretaries of sister Grand Lodges, and of bespeaking for him the official courtesies so liberally extended to us in former years.

PICTURE OF THE SAINT JOHNS. — We have received from the publishers, Messrs. Powers & Weeks, of Cincinnati, a copy of a "half chromo" picture of the "Ancient Patrons of Freemasonry or Saint John," printed in colors and designed for framing. The printing is well done and makes a handsome picture. Besides the busts of the two Saints, most of the emblems of the Lodge are worked into the composition. Our taste does not lie in this direction, but those of our brethren who are fond of such things will find this a very agreeable and interesting addition to their collection. See advertisement.

THE TEMPLAR-VISIT TO EUROPE. — We are pleased to learn that the Sir Knights of Alleghany Encampment in their approaching visit to Europe, will while travelling wear no distinctive mark or uniform and will present to the outside world no other position than that of an American citizen. They will go to New York in full uniform, accompanied by a band, and carrying with them their banners, &c. After sailing, equipments will be placed among baggage only to be worn when visiting Encampments in Great Britain and Ireland.

THE SAINT JOHNS. — A Lodge bearing the name of "Saint John" dating as far back as 1057, says Bro. Paton in the *London Freemason*, is still in existence in Scotland. "Other Freemason Lodges we find celebrating the festival of St. John in 1697. And, again, in 1714 we find a Lodge laying down the following law: 'It is statute and ordained that every member of this Lodge duly and strictly attend the brethren on Saint John's day yearly, for commemorating the said apostle, our patron and tutelar Saint, under penalty of forty shillings Scots.'"

THE corner-stone of the new Masonic temple in Norfolk, Va., was laid with appropriate ceremonies last month.

HON. THOS. H. CLAY, son of Hon. Henry Clay, recently died at his residence near Lexington, Ky. He was buried with the funeral honors of the Knights Templars.

IT is downright extravagance to buy music in sheet-form, when you can get nearly twenty times your money's worth by subscribing to Peters' Musical Monthly.

UNION LODGE, Nantucket, has voted to celebrate its centennial anniversary on the 26th of June next, in connection with the other Masonic bodies on the Cape.

MASONIC SUNDAY SCHOOL. — In the year 1817, a Sunday School, one of the earliest in the country, was opened at the Masonic Hall in Philadelphia, for the instruction of the children of indigent Masons.

THE MANUFACTURER AND BUILDER for May, published by Messrs. Warren & Co., 37 Park Row, New York, is an unusually able and attractive number, and we take pleasure in again recommending the work to the patronage of our mechanics and others who feel an interest in scientific investigations.

ACKNOWLEDGMENT. — We return our thanks to our kind Brother Sir Knight G. Frank Gouley, chairman of the committee, for a courteous invitation to attend the ball given by the two commanderies of St. Louis, on the 12th of April. The invitation comes on one of the most beautiful and tasty cards of the kind we have met with, and it would have afforded us great pleasure to have met our friend and his good lady on the occasion had it been in our power to do so.

SUPREME COUNCIL OF ENGLAND. — A writer in the London *Freemason* of March 18th, says "The Supreme Grand Council (A. and A. Rite) was never in a stronger position than at present, some of the most distinguished Masons in England having recently joined the A. and A. Rite, including names of noblemen and savans famous throughout Europe. That distinguished body is in accord, I believe, with every Supreme Grand Council in the world." The Council have been under the necessity of suspending Antiquity Chapter Rose Croix, holden at Bath, and of expelling John Yarker from the Rite, both for unmasonic conduct.

THE Philadelphia *Keystone* which has not

heretofore been favorably disposed towards the new Grand Lodge of Quebec says, in a recent number: "We cannot conceive how any thoughtful American Freemason, conversant with all the facts of the case, can deny that the Grand Lodge of Quebec was duly and legally formed, in accordance with all the precedents of acknowledged Masonic Law. We believe it to be both *de facto* and *de jure*, a legitimate body." Sixteen of the American Grand Lodges have recognized the Quebec body.

WE notice that R. W. Bro. Charles W. Moore in last No. of his *MAGAZINE* speaks of Bro. Sir John A. Macdonald, Premier of the Dominion of Canada, as "Representative of the Grand Lodge of England near the Gr. Lodge of Ontario." We would ask the R. W. Bro. where the Grand Lodge of Ontario is located, and who are the Gr. officers; as we have yet to learn that any Gr. Lodge of that name has ever been recognized by even a single Gr. Lodge in the whole world. Please dispense a little light and knowledge to the uninformed, Most Excellent Sir. — *New York Courier*.

WE gave the paragraph as we found it floating about in the secular papers, and perhaps carelessly. It was, however, only anticipating for a short time the change in the title of the "Grand Lodge of Canada," which according to present indications, must soon take place.

THE LATE BRO. CHAS. ROBBINS. — We have given in a preceding page, a brief sketch of the life, death and funeral of this beloved brother, and as the ceremonies accompanying the interment were unsurpassed in the perfection, simplicity and beauty of their arrangement on any similar occasion in this city, we think it a duty, as it is a pleasure, to say that they were mainly matured and executed under the direction and general supervision of our esteemed and accomplished brother, Dr. Clement A. Walker, the able physician of the public Institutions at South Boston, and the long and intimate personal friend of the deceased. It is also proper to say that great credit is due to the hearty and loving co-operation of the Grand Encampment, and other bodies which appeared in the cortege. The day was most propitious for the occasion, and the fine appearance of the Templars and the brethren of the Lodge to which the deceased belonged, in their rich regalia, marching reverently and silently to the solemn notes of one of the best bands in the country, seemed to impress the multitudes who thronged the streets with a solemnity and awe suited to the scene passing before them.

THE

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ORIGIN OF MASONRY IN NEW JERSEY

WE are indebted to R. W. Bro. Joseph H. Hough, Grand Secretary, for a copy of a handsome pamphlet of about three hundred pages entitled the "Origin of Masonry in the State of New Jersey, and the entire proceedings of the Grand Lodge, from its first organization A. L. 5786." From the introduction, we learn that the historical part of the volume was written by R. W. Bro. Wm. Silas Whitehead, P. G. M., the remainder having been compiled from authentic sources, by R. W. Bro. Hough. It is sufficient to say that in both respects the work has been well executed.

The early history of Freemasonry in New Jersey, as in most of the American Colonies, is to some extent involved in obscurity. Prior to the institution of the Grand Lodge of the State in 1786, says the opening page of the historical narrative, "the Craft pursued their labors under authority derived, directly or indirectly, both of the Ancients and the Moderns, and had no central local authority around which their interests were clustered." This is however not quite correct. Mr. Daniel Cox was appointed on the 5th June 1730, Provincial Grand Master for New York, New Jersey and Pennsylvania "for the space of two years from the feast of St. John the Baptist next ensuing," but there is not a particle of evidence that he ever exercised the authority so delegated, or that he officially or otherwise, notified the Brethren in either of the Provinces named or elsewhere, of his appointment; and as he is known to have been in England in January

1731, the fair inference is that he did not return to America until at least after the first year of his appointment had expired, leaving him about one year only of unexpired time before the termination of his authority as Provincial Grand Master. We find nothing in the historical sketch before us to show that he even returned at so early a date, and this will perhaps explain the official statement of Bro. William Gray Clarke, Grand Secretary of England, in his letter to our Brethren of New Jersey, dated April 10, 1863, that "Bro. Cox did not make any report of the appointment of Deputy Grand Master or Grand Wardens; neither did he report the congregating of Masons into Lodges. He did not transmit any account of having constituted Lodges, and does not, indeed, appear to have established any," though it was, at that period, says Bro. Clarke, "a rare thing for any reports to be made by the Provincial Grand Masters abroad, of their doings." That Mr. Cox was *de jure* the first Provincial Grand Master in America, is beyond dispute, but that he ever exercised any authority as such nowhere appears. This could not well have been the case had he organized his Provincial Grand Lodge as he was authorized to do, or established any Lodge in either of the three Provinces under his jurisdiction. * Up to and including this period, *if there were any pre-existing Lodges in New Jersey*, it is quite correct to say "that they had no central local authority, around which their interests were clustered." But it is not quite true as applied to the intervening period prior to the establishment of the Grand Lodge of the State in 1786, for on the 13th of May in the year 1761, the Provincial Grand Master of New York granted a constitutional number of Brethren residing in Newark a Charter for a Lodge in that place; thus giving the Brethren of the only Lodge in the State, if not a local, still a parental authority around which it is proper to suppose "their interests clustered." And this would appear to be the *first* regularly organized Masonic Lodge in New Jersey. If this be so, and the fact is stated in the sketch before us so much in detail that we dare not doubt it, then the honor of having established the *second* Lodge in the Province, instead of the *first*, as we had always supposed, inures to the Grand Lodge of Massachusetts, which on the 20th of March, 1762, issued a Charter for Temple Lodge No. 1, to be located at Elizabethtown. The fact of the existence of the Lodge at Newark appears however not to have been known to the Brethren at Elizabethtown, or they probably would have sent their petition to New York instead of Boston.

* He died April 20, 1739, aged 65.

From 1764 until January 1768, and during a portion of 1769, the minutes of the Lodge at Newark were suspended. In 1769 they were re-opened and continued until January 1772. From that date until April 1788, and during the darkness of the American Revolution, the lights were extinguished and the sound of the Gavel was no longer heard.

In Dec. 1779, a time when the above Lodge had ceased labor, its regalia was borrowed for the purpose of opening a Lodge at Morristown, which was at the time the head quarters of General Washington, and where, it is said, "various military Lodges, which had been organized in the American Army, were at work. It is further stated in this connection, that "on the 27th of December 1779, a festival meeting of the American Union Lodge * was held at Morristown to celebrate the Festival of St. John the Evangelist." It is said that Gen. Washington was present at this meeting, and it is *conjectured* that Lafayette was here initiated into Masonry.

In 1763 a second Dispensation or Warrant was granted by the Grand Lodge of Massachusetts for constituting a Lodge by the name of St. John's Lodge at Princeton, New Jersey.

In 1764 the Grand Lodge of Ancient Masons at London, appointed R. W. Wm. Ball, Grand Master of Masons for the Province of Pennsylvania and the territories thereunto belonging, which appointment however was not recognized by the Grand Lodge of Massachusetts. It bears the name of Laurence Dermott, Grand Secretary of that recusant Body, and is still in the archives of the Grand Lodge of Pennsylvania. Several of the early Lodges in New Jersey derive their authority from this source.

There are many historical incidents in the remaining portions of this interesting sketch to which we should be pleased to refer, or transfer entire to our pages, but want of space admonishes us that we must at least for the present, bring this article to a close, and we cannot do so more acceptably to our readers, than by laying before them the following extract:

As has before been stated, the head quarters of Washington, at the close of the year 1779, were at Morristown, in this State. The "American Union Lodge," which was an army Lodge, whose Warrant had been granted, Feb. 15, 1776, to certain brethren of the Connecticut line, by Colonel Richard Gridley, Deputy Grand Mas-

* This Lodge derived its authority from the Grand Lodge of Massachusetts in February 1776.

ter of Massachusetts, was at that time with the army under Washington, at Morristown. At the festival meeting of this Lodge, held to celebrate the festival of St. John the Evangelist, December 27, 1779, (being the same meeting to which reference has been made in the sketch of St. John's Lodge, No. 1,) the record shows the presence of sixty-eight brethren, one of whom was George Washington. At this meeting "a petition was read, representing the present state of Free Masonry to the several Deputy Grand Masters in the United States of America, desiring them to adopt some measures for appointing a Grand Master over such States." It was ordered that this petition be circulated through the different lines of the army; and also, "that a Committee be appointed from the different Lodges of the Army, from each line, and from the staff of the army, to convene on the first Monday of February next, at Morristown, to take the petition into consideration." This committee accordingly met at Morristown, February 7th, 1780, with the following attendance, as appears by an extract from a record of their proceedings:

"At a committee of Ancient Free and accepted Masons, met this 7th day of the second month in the year of Salvation, 1780, according to the recommendation of a Convention Lodge, held at the celebration of St. John the Evangelist.

"Present, Brother John Pierce, M. M., delegated to represent the Masons in the military line of the State of Massachusetts Bay, and Washington Lodge, No. 10; Brother Jonathan Hart, M. M., delegated to represent the Masons in the military line of the State of Connecticut, and American Union Lodge; Brother Charles Graham, F. C., delegated to represent the Masons in the military line of the State of New York; Brother John Sanford, M. M., delegated to represent the Masons in the military line of the State of New Jersey; Brother George Tudor M. M., delegated to represent the Masons in the military line of the State of Pennsylvania; Brother Otho Holland Williams, M. M., delegated to represent the Masons in the military line of the State of Delaware; Brother Mordecai Gist, P. W. M., delegated to represent the Masons in the military line of the State of Maryland; Brother Prentice Brown, M. M., delegated to represent St. John's Regimental Lodge; Brother John Lawrence, P. W. M., delegated to represent the brothers in the staff of the American army; Brother Thomas Machin, M. M., delegated, to represent the Masons in the corps of artillery."

Bro. Mordecai Gist was chosen President, and Bro. Otho Holland Williams was chosen Secretary of the Committee.

The following address was presented by Bro. Williams:

TO THE RIGHT WORSHIPFUL,

THE GRAND MASTERS OF THE SEVERAL LODGES IN THE RESPECTIVE UNITED STATES OF AMERICA.

UNION.

FORCE.

LOVE.

"The subscribers, Ancient Free and Accepted Masons in convention, to you, as the patrons and protectors of the craft upon this continent, prefer their humble address.

"Unhappily the distinctions of interest, the political views, and national disputes subsisting between Great Britain and these United States have involved us, not only in the general calamities that disturb the tranquility which used to prevail in this once happy country, but in a peculiar manner affects our society, by separating us from the Grand Mother Lodge in Europe, by disturbing our connection with each other, impeding the progress, and preventing the perfection of Masonry in America.

"We deplore the miseries of our countrymen, and particularly lament the distresses which many of our poor brethren must suffer, as well from the want of temporal relief, as for want of a source of light to govern their pursuits and illuminate the path of happiness. And we ardently desire to restore, if possible, that fountain

of charity, from which, to the unspeakable benefit of mankind, flows benevolence and love: considering with anxiety these disputes, and the many irregularities and improprieties committed by weak or wicked brethren, which too manifestly show the present dissipated and almost abandoned condition of our lodges in general, as well as the relaxation of virtue amongst individuals.

"We think it our duty Right Worshipful Brothers and Seniors in the Craft, to solicit your immediate interposition to save us from the impending dangers of schisms and apostasy. To obtain security from these fatal evils with affectionate humility, we beg leave to recommend the adopting and pursuing the most necessary measures for establishing one Grand Lodge in America, to preside over and govern all other lodges of whatsoever degree or denomination, licensed or to be licensed upon the continent; that the ancient principles and discipline of Masonry being restored, we may mutually and universally enjoy the advantages arising from frequent communion and social intercourse. To accomplish this beneficial and essential work, permit us to propose that you, the Right Worshipful Grand Masters, or a majority of your number, may nominate as Most Worshipful Grand Master of said lodge, a brother whose merit and capacity may be adequate to a station so important and elevated, and transmitting the name and nomination of such brother, together with the name of the lodge to be established, to our Grand Mother Lodge in Europe for approbation and confirmation, and that you may adopt and execute any other ways or means most eligible for preventing impositions, correcting abuses, and for establishing the general principles of Masonry; that the influence of the same in propagating morality and virtue may be far extended, and that the lives and conversation of all true Free and Accepted Masons may not only be the admiration of men on earth, but may receive the final approbation of the Grand Architect of the Universe, in the world wherein the elect enjoy eternal light and love.

"Signed in convention, at Morristown, Morris County, this 7th day of the second month, in the year of our Saviour, 1780."

This address having been read, it was unanimously agreed that it should be signed and forwarded with an extra copy of the proceedings of the Committee, signed by the President and Secretary, to the respective Provincial Grand Masters; and thereupon the Committee adjourned without day.

Although the name of George Washington did not appear upon this address, yet it was formally signified to the Grand Lodge to which the address was sent, that he was the choice of the Committee for the office of General Grand Master.

Contemporaneous with these proceedings of Army Masons, the Grand Lodge of Pennsylvania was also considering the propriety of appointing a General Grand Master over all the Grand Lodges formed or to be formed in the United States, and upon a ballot had at an emergent communication, convened at Philadelphia, January 13th, 1790, it was unanimously determined that a Grand Master of Masons should be nominated for the United States, and upon a ballot being had, George Washington was elected for that office by the unanimous vote of the Grand Lodge.

It is well known however, to the Craft, that the project failed principally by reason of the disapproval of the proposition manifested by the Grand Lodge of Massachusetts. Since that time, although frequent overtures have been made to establish a General Grand Lodge of the United States with a General Grand Master, the fear of the several State Grand Lodges, that the proposed Body might undertake to limit their prerogatives or infringe upon their exclusive jurisdiction, has caused all such attempts to meet with failure. The Grand Lodge of New Jersey, as early as July, 1790, put itself upon record in opposition to the scheme, by the adoption of the following resolution:

"Resolved, That the constituting of a Federal or Supreme Grand Lodge, to have jurisdiction over the respective Grand and other Lodges throughout the continent, is proposed by the Right Worshipful Grand Lodge of Georgia, is inexpedient, and, in the opinion of this Grand Lodge, impracticable."

The Grand Lodge, however, as will be seen, at the same time adopted resolutions favoring a Convention of Deputies from the several Grand Lodges within the United States, solely for the purpose of union and intercourse, and not for the purpose of legislation.

[Original.]

HISTORY OF FREEMASONRY—ESPECIALLY IN SCOTLAND.

BY BRO. J. C. NEILSON, M. D.*

THE true history of Free-Masonry will probably never be written. To understand its origin, and the motives that lead to it, we must place ourselves away back in the "dark ages" and among people of whose ignorance we can hardly form a conception; a period during which education was confined to a small class, and when to be able to read and write, carried with it a sort of odium, and subjected its possessor to a charge of effeminacy; as something rather unworthy the notice of the gentlemen of that day, and was stigmatized as 'clerkly,' then almost considered as a term of contempt; a period when even kings and rulers looked on learning with contempt, and even the great Charlemagne was content to make his mark with the thumb of his glove, dipped in ink; a period that extended far into the dawn of modern literature, which came with the invention of Printing. To comprehend such a state of affairs, we must, in imagination, place ourselves in the same circumstances, and with the same surroundings, as the common people of that time possessed. A period when might made right; when wealth comfort and influence were confined to the few, and misery, poverty and bondage were the lot of the many. When ignorance was the rule and learning the exception. When the "privileged classes" were little better than Savages, and the mass of the people little better than slaves, and had "no rights" that their masters "were bound to respect." When they lived in hovels without (what we call) doors, windows or chimneys; without any means or knowledge of ventilation; in hovels where men, women, children and domestic animals herded together in delightful confusion, and without any of those conveniences and comforts that make life so pleasant to us, and, at the same time subject to the whims and caprices of masters, but little better off or better informed than themselves; when all industrial pursuits were regarded as degrading, and the only avenues to distinction were the "church" or "arms." When communication between distant places was difficult, and country roads unknown; When, even in large cities, the

*I am indebted for many of the facts, in relation to Masonry, to an excellent discourse on the subject by Past Master, P. L. Buchanan, New York, and have drawn freely from it.

streets were narrow, irregular, unpaved and filled with garbage of all kinds; where the upper stories of the ill constructed and worse ventilated houses approached so close to each other that the occupants of opposite dwellings, could frequently shake hands together from their respective windows; when every man went abroad armed with sword and buckler, uncertain whether he would need them or not, before his return; when in fact he carried his life in his hand; for in those days life was cheaper, far cheaper than now, and the powerful arm of the common law was unknown; when the very existence of communities depended upon the sword, and even the Free cities so called, were compelled, for mutual protection, to be in continual league with each other; or with some one or more of the powerful robber-barons in their neighborhood; when in short, ignorance, superstition and oppression reigned supreme; legal redress, as we understand it, unknown, and sanitary rules undreamed of.

If we remember all this, we may obtain some insight into the reasons that induced the different trades to band together in Guilds, and to carefully guard those Guilds with "signs, pass-words, grips," and by every means in their power, from the outside world.

Naturally those trades whose services were most needed by public necessity, would become the most prominent, and accordingly we find that architects and builders were most in demand, and as they, from the nature of their calling, were often required to travel from city to city, and country to country; it is evident that they, more than any other Guild, required certain marks by which to recognize each other and prevent imposition, and hence would arise certain signs, counter-signs, pass-words and grips, the meaning and manner of which would naturally be guarded with the utmost jealousy. What these signs were, we have no positive means of knowing—as from their nature it is not likely they would be committed to writing, or if they were, were most carefully guarded from outside gaze. Be that as it may, we have little, if any, authentic history of masonry during these ages. What little we do have, mythical as most of it undoubtedly is, is so garnished with fancy, that it is difficult if not impossible to separate the truth from the romance, as I shall endeavor during this sketch to show.

The earliest historian of whom we have any record, was the Rev. James Anderson, a Scotch Presbyterian, who preached for sometime in Edinburgh, his native place, but finally went to London, where he was initiated into one of the lodges there, and being a talented man, soon rose to eminence in the Order. It seems that at a meeting of the London Grand Lodge in 1721, he was appointed historian of the Order, and directed to compile a history of it from its earliest date, down to his own time. It does not appear that he had much material to work from, but where he lacked facts he made up from fancy, and finally presented to the Grand Lodge such a grandiloquent history, that they were delighted with it. It had such an air of dignity and erudition, that it was immediately adopted by that august body, together with the old Gothic constitutions, which he had been kind enough to collate

and put in proper shape; it received their hearty sanction, and forms to-day the basis of all the masonic laws we have.

Of the various theories, the one that masonry has its origin in the Roman *Collegia Frabroum*, has received the greatest sanction. It was the policy of Rome to colonize wherever she conquered, and it is unquestionable that she had in the train of her armies, vast numbers of artificers of various kinds. Of these artificers, the most numerous, and of course the most important, were the architects or builders; and it is fair to presume that numbers of them finally settled in the various colonies and perpetuated their race and profession in them. It further appears that they were a close corporation, very careful whom they admitted among them, and that they had some ceremonies of initiation, though what they were we have little means of knowing. According to these legends, vast numbers of them, driven by persecution from Rome and its colonies, sought refuge in Scotland, and from this event is dated the introduction of masonry into that country. Here they flourished, and for centuries were employed in rearing those beautiful and magnificent churches, chapels and monasteries which every where dotted the land.

Another legend is, that about the 12th century, the church of Rome granted the builders extraordinary privileges, and allowed them to be governed by codes of laws of their own framing — an extraordinary privilege in those days — and made them free to a certain extent from the civil control, and from this circumstance of their exemption by express permission of the heads of the church from many of the duties of other citizens, some writers have asserted the term “Free Mason” arose.

About that period, according to Laurie, there was no country in Europe where the zeal of the inhabitants for popery was more ardent, or where the liberality of the kings and nobility to the church was greater than in Scotland; the church possessed at that time, more than half the property of the kingdom, and consequently the demand for elegant churches and monasteries increased with their increasing wealth and influence. This wealth was constantly increasing by gifts alike from high and low, and besides, as the church offered almost the only means whereby merit and talent could overcome the accident of birth, and give a chance to the son of the plebian to rise to eminence, it is no wonder that the common people adhered to it and became its most earnest supporters, and as the privileged classes looked to it as their best bulwark against the masses in this world, and the only means of their salvation in the world to come, and often sought by dying gifts to atone for a misspent life, it is not wonderful that the wealth thus poured into its coffers from all sides should produce a corresponding desire for display, and this desire was best gratified by increased elegance in building and adorning religious edifices; the ruins of which still attest their magnificence. To do this required the most skillful architects and artificers, and therefore to Scotland flocked all the finest and most skillful workmen, not

only in Britain, but also on the continent. In 1149 the famous abbey of Kilwinning was built. It was such a marvel of beauty, both for grandeur of design and delicacy of finish, that the masons who had gathered in Scotland, made it their headquarters, and to any workman who was known to have worked on the abbey, it was a sure recommendation every where.

“As Kilwinning is the birth place of masonry in Scotland, and according to some authors, in Great Britain, and as its famous abbey was the nucleus around which clustered the most skillful artificers in Europe, perhaps a few words in relation to it may not be out of place. Kilwinning is a small town in the county of Ayr. The abbey was founded by Hugh Morrille, constable of Scotland. It was dedicated to St. Winning and must have cost a fabulous sum, as it was said to have covered several acres of ground, and was a masterpiece of art.

Another masonic tradition represents Robert the Bruce, as the founder at Kilwinning, of the Royal Order of Scotland; and an old chronicle states that the monarch, under the title of Robert the first, created the order of St. Andrew of Chardon, after the battle of Bannockburn, June 24, 1314. To this order was afterward united that of H. R. M., for the sake of the masons who formed part of the army in that famous battle. King Robert reserved the title of Grand Master to himself and his heirs forever, and founded the Grand Lodge of H. R. M., at Kilwinning. In the time of James the Second the Earls of Roslin, as hereditary Grand Masters of Scotland, held their annual meetings at Kilwinning, and the lodge at that place granted warrants for the formation of subordinate lodges in other parts of the kingdom.

In 1743 the lodge of Kilwinning, although admitted to be the cradle of masonry in Scotland, was forced to be content to be numbered as second in the list in point of antiquity, its record having been burned, while the Lodge of St. Mary's Chapel, being more fortunate, preserved its record as far back as the year 1598.

In the time of James the Second of Scotland, masonry began to assume some of the forms it has to-day. That monarch took particular interest in the order, and appointed William St. Clair, Earl of Orkney and Caithness, and Baron of Roslin, and his heirs and successors, to be hereditary Grand Masters of Scotland, reserving to himself and his heirs, the right of appointing office-bearers to the craft. Things continued to prosper with them until the time of James the sixth. The “wisest Fool” in Europe, after his accession to the English Throne, appears so to have neglected his masonic duties, that the then Grand Master, not having heard from the king for sometime on matters pertaining to masonry, took up his abode in Ireland, leaving the craft to its fate. Things soon got into confusion — as they always will do, for want of a head; a convention was called, and Sir William St. Clair, son of him who went to Ireland, was appointed by it as Grand Master, and the office continued in that family until the year 1736. At that time William St. Clair Esq. of Roslyn, being childless, and anxious that the

office of Grand Master should not become vacant at his death, resigned for himself and his heirs forever, the office of Grand Master, and requested the craft to come together, and appoint a successor. They did so, and after receiving his resignation, appointed him, by acclamation, their first elective Grand Master.

So ends the traditional history of Free Masonry. The old guilds were dying out. Owing to the increase of knowledge, the spread of commerce, the greater diffusion of wealth among the masses of the people, giving rise to increased demands for better homes among the middle and lower classes; the decay of monastic institutions, and the greater attention and respect paid to the industrial classes, and their growing importance in the different States of Europe, the masons as a Guild, were not compelled to wander abroad in search of employment, and consequently gradually lost that attachment to the order which had bound them together for centuries, consequently fewer apprentices were taken, fewer applications made for admittance to the order; men were beginning to act separately, instead of in masses; individualism began to assert itself, and the old order of things was passing away. Masonry shared the fate of its sister institutions, and about the beginning of the last century, the organization became to all intents and purposes, a *thing of the past*.

So ends the legend of primitive "Free Masonry," at least so far as it existed in Scotland; and it is most probable that what is said of its history there, is true as applied to other countries. Be that as it may, however, one thing is clear: we have no authentic, well attested history of it extant. We come now to a (to us) more important period, the revival of the order; or more properly speaking, the institution of the modern Order of Free and *Accepted* Masons.

To understand the subject, we must remember that about the beginning of the last century, and far into it, a perfect rage for clubs of various kinds prevailed. They were formed for all sorts of objects and purposes, and it is not strange that among other ideas, that of resuscitating the order of masonry, should arise, but as for the reasons above stated, the order had fallen into decay and real masons were not to be had, it is said that several old members who remembered its workings and laws, and wished to preserve the shadow if nothing more, met together and agreed to take in persons who, if not actual masons, they would accept as such, and hence arose the title Free and *Accepted* Masons.

For sometime it seems that the "Blue Lodge" was the only one known to masonry, but at last there arose a passion for inventing degrees. It seems that this innovation is chiefly due to one 'Michael Ramsay—better known as the Chevalier de Ramsay. He was born at Ayr, of Presbyterian parents and after finishing his education at Edinburgh went to Leyden in Holland, which was then a great resort for the literary youth of Scotland. While, there he became indoctrinated with the mystic theology then in vogue and

which no doubt was the original source of that mysticism which caused him afterwards to figure so largely in the history of Free Masonry. While afterwards sojourning in France, he learned that the celebrated Fenelon, Bishop of Cambray, was an eminent exponent of the mystic theology, and therefore he determined to visit him. He accordingly did so, and the Bishop taking a lively interest in his talented young visitor, the result was that young Ramsay was soon converted to the doctrines of the Roman Catholic Church. About this time the drama of the Stuart family, trying to recover a throne they had disgraced, and obtain ascendancy in a country they had degraded, was being enacted, and Ramsay, with all the enthusiasm of his nature, inspired no doubt by the Popery to which he had lately been made a convert, or rather pervert, took an active part with the Jacobites, (or adherents of James.) After the discomfiture of the Pretender, and his flight to France, Ramsay sought him out, and aided by the clerical party, became the tutor of his two sons. There was now a large number of wandering and exiled Jacobites in France, and being mostly masons, the order was made a bond of union between them. It was during this period, that it occurred to the prolific mind of Ramsay, that the great popularity of Freemasonry might in some way be turned to account in restoring the Stuarts to power and prestige. His idea was, that by starting a secret organization all over Europe, on a masonic basis, but incorporating with it some Jacobite ideas, that it would in time perhaps, be powerful enough to start another revolution in favor of the Stuarts, or at least, render it valuable assistance.* With that idea, he invented a degree which he called The Royal Arch, and among others to whom he communicated it, was Prince Charles Edward, who was much pleased with it, and granted a charter to a number of brethren to start a chapter at Araas in France. This chapter was named "*Le Jacobite Ecosais*" or the Scotch Jacobite, and was the first *Royal Arch chapter in the world*. By what right Prince Charles granted a charter to any masonic body can never be imagined unless it was by virtue of the ancient prerogative of the Scottish monarchs to have supervision over the craft. Ramsay assumed a great antiquity for his degree, and aided by the wandering Jacobites and adventurers, and also by the French clergy, with whom he was a great favorite, it soon became very popular.

'Ramsay having hit upon a happy expedient in his invention of the Royal arch, it only served as a spur to his ambition, and he busied himself in the construction of other degrees, amongst the most important of which was that of the Knight Templars and Knights of St. John. He maintained that these knights still retained an organization in Scotland, and he as one of them, and actuated only for the good of the order, felt bound to propagate it in France.

* Even as late as 1828, I recollect seeing old masons in my father's house, when drinking a toast to the memory of the Stuarts, pass their glass over a vessel of water with the words, Here's to the King (over the water); alluding of course to the exiled family.

These degrees he thought an improvement on the Royal Arch, and as they contained some military features, a little military knowledge might be of some use in case of another rising in favour of the Stuarts. With that idea, he went on perfecting his work in every way he knew how, aided by the Jesuits, to whom anything that looked to the re-establishment of the Stuarts seemed of paramount importance. He also invented the greatest part of a series of degrees now known as the Ancient and Accepted Scottish Rite. This Rite consists of thirty three degrees, and is in use to this day.

The multiplication of masonic degrees and legends, now became the order of the day. They were manufactured not by ones or twos, but dozens, all over Europe, but more especially in France and Germany, every dreamer or quack fabricating something of the sort, and setting himself up as Grand Master, initiated any one who was silly enough to be initiated, and, of course, putting the money in his own pocket. A dozen adventurers might be named who during the last century made up degrees, baptized them with some high sounding title, pretending of course that they were of great antiquity, and so kept on till the fraud was discovered, and the so called degrees were "played out." These degree mongers generally attached the term "Scottish," in some way or other to their fabrications, for Scotland seemed to them, to be the great store house of masonic arcana. Dr. Oliver gave a catalogue of some forty or fifty degrees to which a Scottish prefix was attached.

Prof. Robinson of Edinburgh, gives a curious account of some German masons, who led away with the idea that Scotland was the great fountain-head of masonry, came over in a body to search for some caves about Aberdeen, where they were told that the secrets of Freemasonry were hid. They hunted around for some time, much to the surprise of the quiet Aberdeenians, and finally went away with the conviction that there was a mistake somewhere.

Such in brief appears to be a rational history of Modern Freemasonry. It was resuscitated and reorganized about the beginning of the 18th century and was undoubtedly social in its character. About the middle of that century, the Royal Arch and other degrees were added to the order, principally by political adventurers, and for political purposes, which happily failed, and the order retained, and does retain its social character, ignoring as an order all political and social distinctions. Around its history clusters many beautiful and affecting legends of prisoners rescued by its means; of victims saved from torture, even among savages; stories of self sacrifice and moral heroism of the highest order, and many, very many well authenticated instances of lives saved on the battle field and in the hospital, by its all pervading influence; stories which while they unfold to us glimpses of man's better nature, also cause us to bless the humanizing influence of the sacred order.

Among the most affecting of the legends of ancient masonry, is that of the Melrose apprentice. Melrose is well known as one of the most beauti-

ful, if not the most beautiful, of the old ruins in Scotland, and well merits Scott's eulogium.

"If thou wouldst view fair Melrose aright,
Go visit it by pale moonlight,
For the gay beams of lightsome day
Gild, but to flout the ruins gray.
When the broken arches are black in night,
And each shafted oriel glimmers white,
When the cold lights uncertain shower
Streams on the ruined central tower;
When buttress and buttress, alternately,
Seemed framed of ebony and ivory;
When silver edges the imagery,
And the scrolls that teach thee to live and die.
* * * * *

The moon on the east oriel shone
Through slender shafts of shapely stone,
By foliage tracery combined;
Thou would'st have thought some fairy's hand,
Twixt poplars straight the osier wand
In many a freakish knot had twined;
Then framed a spell, when the work was done
And changed the willow wreaths to stone."

According to the legend, it was founded by Sir William St. Clair, the first Patron or Grand Master of Scottish masons, who, wishing to do something for the honor of the art in which he took such an active interest, gathered together some of the most famous workmen he could find, either in Britain or on the Continent to aid in its construction. He caused drafts to be made on boards; these the carpenters carved in wood as patterns to the masons, that they might carve the same in stone; one of the pillars, from its subtlety and intricacy of design, puzzled the Master Mason who had it in charge. In order therefore, to receive more instructions on the subject, he set out on a journey to the continent where the plans were originally drawn. During his absence, an apprentice, full of genius and daring, the son of a widow, (widow's always will have such sons), finished the work as we now see it. The master on his return, seeing the work completed, demanded who had dared to do it, and on the apprentice acknowledging himself as the offender, was so inflamed with rage and jealousy at the apprentice's superior genius, that he killed him with a heavy mallet. In testimony of the truth of the legend, there is still shown in the west part of the chapel, two heads, the master's scowling, and the apprentice's, who had been foully murdered.

MORE OF FRENCH MASONIC FOLLY

Our Brethren in Paris, if not everywhere else in France, are as mad in their Masonry as in their politics, and both are rapidly becoming objects of ridicule to the rest of the civilized world. We know not how far the Grand Orient itself should be held responsible for the transaction so appropriately noticed in the following extract from the New York Dispatch, but it can hardly be possible that it should have taken place at the instigation of a single lodge, as in the recent case of summoning the King of Prussia and his heroic son for trial before a Masonic tribunal, in the city which was so soon to fall into his hands as the reward of his victories!

In common with our readers, we have seen in the daily journals the announcement that among the occurrences of the second siege of Paris is the planting of the Masonic banner upon the ramparts, and the marching of French Masons to protect and defend it. The reiteration of this fact, on several different occasions, would seem to warrant us in believing that there is an atom of truth in it, though we do not believe that any fair proportion of even the Paris Masons are to blame for this gross violation of Masonic law and propriety.

We say this, because we desire always to give every man his just rights, and not because we have any reason to admire the course adopted by those having authority to speak in the name of the Masons of France. Of late years, what are termed *rouge*, or communal ideas, have been largely in the ascendant in the councils of Masonry, and the consequence has been that the governing authorities have been getting farther and farther away from Masonry, and more and more deeply into politics. The last vagary — that of abolishing the office of Grand Master, and making Masonic government what the Communists would desire to make the government — a mere rabble, without head or responsibility — and the repeated attempts to sever Masonry from an acknowledgment of the Deity, and make its meetings mere gatherings of Atheists, for the propagation of heathenism and darkness; the recent summons to the Prussian king to appear before a tribunal, convoked without a shadow of authority, and which could exercise no authority, even if it should meet; all these, go to prove that history repeats itself, and that whom the gods would destroy, they first make mad.

With all their mistaken philosophy, however, and their utter misconception of Masonic theory and practice, it is now certain that the Grand Orient was not responsible for the gasconading address to King William, which emanated from a single Lodge, composed, most likely, of some addle-pated enthusiasts, Masons in name, but without any more conception of Masonry than they have of heaven.

We imagine that when this rampart business is examined, it will be

found to emanate from the authors of the summons to the king, and to be of as much consequence.

Either way, and in behalf of all regular Masons, wherever dispersed, we most emphatically protest against this mixing up of Masonry with every affair that may happen. We protest against it being made to do duty, either for the Commune or Versailles, leaving, nevertheless, the individuals to act as their conscience may dictate, and to assume the responsibility in their several persons.

The planting of the Masonic banner on the ramparts, or any where else, in a civil strife, is an insult to that banner, and to Masonry; wherefore, we repudiate the whole matter, and applaud ourselves, that, holding no relations with these people, we are not to be held responsible for their folly.

CAPITULAR MASONRY.

We have risen from the reading of the very admirable report of the Committee on Foreign Correspondence, submitted by Companion Dadmun to the Grand Chapter of this Commonwealth at its annual communication in December last. The Report reviews the proceedings of thirty-five Chapters, and occupies ninety pages of the printed proceedings; and though of great length, we have not discovered anything in it that could well be omitted. It is compiled with great fairness and impartiality, and will not be likely to give offence or provoke ungracious controversy anywhere — a merit which such reports do not always possess. We give below such extracts and notices as we can find room for.

The following is in reference to a loose practice which seems to have obtained in the Chapters in Illinois:

"In this (Massachusetts) jurisdiction every member has a right to dimit at any time if his dues are paid. But what surprises us most is, that any Chapter, in any jurisdiction, should be allowed 'to receive petitions, act upon, and confer degrees upon the candidate, at the same meeting.' In Massachusetts the application must lay over one meeting at least, and no ballot can be taken within fourteen days from the meeting at which the candidate, was proposed, except by Dispensation. We hope that the Grand Chapter of Illinois will put a veto on all such unmasonic (not to say indecent) haste, in making Chapter Masons, as is indicated in the above paragraph."

The following is a very just compliment to our esteemed Companion Reynolds:

Resolved, By the Grand Chapter of the State of Illinois, that the sum of one thousand dollars be, and the same is hereby paid to Comp. H. G. Reynolds, as a slight testimony of our appreciation and regard.

"Such tokens of the high appreciation of the services of a tried and faithful servant are worthy of all commendation. We sincerely regret that such a faithful and able correspondent, as Companion Reynolds has been, should be under the necessity of leaving the reportorial corps. We know the Grand Chapter of Illinois will watch over him with tender care, and administer to his comfort in his declining years."

To the objection urged by Bro. Pierson of Iowa, that the Lord's Prayer forms no part of the Ritual of the General Grand Chapter, Comp. Dadmun answers as follows :

"We have wondered a great many times why it is that so many of our brethren and Companions object to the use of the Lord's Prayer in our Lodge and Chapter devotions : and we have fully made up our mind, that it is for want of a careful consideration of the *character* of that prayer, or simply because it is called the *Lord's* Prayer. In regard to its character, Companion Langridge has well said : "Every petition there is selected from the older sacred writings, and that there is not an expression in it that is not of that 'universal religion in which all men agree.'"

No man that believes in God can consistently object to a single sentence in that prayer. It is the 'most comprehensive and sublime expression of pure devotion to God, that can possibly be adopted by the human heart and it is the best *masonic* prayer that was ever written.

The objection *cannot* lie against its character. Is it then because it is called the Lord's Prayer? How can this be? for whatever may be thought of the teachings of Jesus, his life will not suffer in comparison with any that have ever lived before or since his day. And is it any worse to say the *Lord's* Prayer, than to say Well's, or Foule's, or Mackey's, or the prayers of any others that might be named? Certainly not. None can excell it in the catholicity of its language or spirit. Away then with such folly! Let every Brother worship God according to the dictates of his own conscience. It is not so much the words as the *character* that makes the man and the Mason. "If thy *heart* is right with my heart, as mine is with thine, give me thy hand."

The use of "keys" is disposed of as follows :

The only way to get rid of this "unclean thing," is for the Grand Bodies to prohibit by statute law the transmission of the work and lectures to the subordinates in any other way than by oral communication. It is a lamentable fact that, in some jurisdictions, the work and lectures are communicated by manuscript, and that too, for the purpose of saving the expense of procuring lecturers. We are glad Kentucky puts her foot on this treachery.

Under the head of Maine we find the following :

We quote the following decision of the Grand High Priest with pleasure, because we believe it to be sound :—

"1. A candidate was regularly proposed and accepted, and received the first three degrees ; a member then objects to his receiving the Royal Arch Degree, refusing to give his reasons.

"Ans. The candidate having received a part of the degrees, the objections must be made known to the Chapter, and the case decided by

"A member objects." Has he received any new light? If so, the Chapter ought to have the benefit of it. If it is of that nature that it should be kept a secret, *they* can keep a secret as well as he : if not, they ought to be expelled, every one of them.

If the objecting member is a professional man, M. D., D. D., or even "*General*," and bound not to divulge, let him, on his honor as a Mason, state *that* fact, and there is no Chapter but what would sustain him.

The Grand High Priest of the Grand Chapter of Michigan recently made the following decision, and was sustained by that Body :

"A ballot being taken on petition, one black ball only appears, and the applicant is declared rejected. At the next regular convention of the Chapter a Companion informs the Chapter that the black ball was cast by him under a mistake as to the fact, and he asks leave to withdraw it and have the Brother declared elected. Can this be allowed?

Ans.—No. The applicant must wait six months and present a new petition. It would seriously endanger the benefits of a secret ballot, should any other rule be laid down."

On this Bro. Dadmun comments as follows :

Why would it "endanger the benefits of a secret ballot?"

When the member stated that the black ball was cast by him, it ceased to be a *secret* ballot : it was made public to the Chapter, at least. It is not an uncommon thing for a Companion to cast a black ball by mistake, particularly if the ballots are all of the same shape ; and when such a mistake occurs, and it is by any means discovered, it is always ruleable to correct it. Now, if the member did not find out his mistake until the next Regular Meeting, and then made it known to the Chapter, the candidate should have been treated as a new applicant, and his name entered upon the notification as such. It seems a little hard that a Brother should suffer under the imputation of being a *rejected* candidate for "six months," when, in fact, he stands above reproach.

On the use of "substitutes" we find the following :

"We would particularly request those who are so decidedly opposed to the use of substitutes, to digest the following decision :—

"I decided, also, that when a class for exaltation cannot be made up until after the lapse of six months from the election of one or more of the Most Excellent Masters, it is not necessary to re-take the ballot before conferring the Degree of Royal Arch Mason."

"No work must be done in a subordinate until the *class is made up*, if it takes a *year* to do it. No wonder the Deputy Grand High Priest says, "I have been pained to observe for *the past year* a gradual decadence of the fervency and zeal which should actuate all Royal Arch Masons." A little more experience in this line, will open the eyes of some of our Grand Chapters on this subject."

The matter of objecting *in the Chapters* to the reception of Candidates after their admission by ballot is disposed of as follows :

“Without attempting a defence of Companion Corson, — for we think he is “big enough” to take care of himself, — we would respectfully ask if an applicant for the degrees in *Chapter Masonry* is “an outsider”? When this question is properly settled, it will settle many others that have been raised in the discussion on this subject. All candidates for the Chapter Degrees belong to the brotherhood of Masons, and not to the profane. They have taken the first three degrees which are the foundation, aye, the *chief corner stone* of all the degrees in Freemasonry. They have claims on every Master Mason, which he is bound to respect while they are in good standing in the Fraternity. In a word, this is a *family matter*, — *we are brethren*. Now when a Brother applies to the Chapter for the degrees, he expects that all the members will exercise their rights under the secret ballot. He is balloted for, and admitted. He is informed of that fact, and notified to appear and receive the First Degree. A member of the Chapter comes forward and objects. That objection is not a *secret* ballot, it is an *open, negative ballot*, and the objector should be required to see the applicant and try to have the grounds of the objection removed, or make them known to the Chapter, that they might judge between their brethren. Masonic obligations set too lightly on a great many of our brethren at the present day. We talk about “unseating a member in the Chapter. If a Companion cannot sit with a Brother in the Chapter, how can he sit with him in the Lodge?”

Of the General Grand Chapter and the allegiance due to it by the State Grand Chapters, Bro. Dadmun entertains the following views :

Massachusetts has never been considered any great stickler for the General Grand Chapter, and, therefore, cannot be suspected of having any undue interest in that Grand Body ; but she does feel that she is bound to keep her masonic obligations until she is *honorably* discharged from them. Masonic *honor*, in her estimation, as well as masonic obligation, is at stake in this grave question of dissolution. All her subordinates have taken an obligation to support the Constitution of the General Grand Chapter of the United States, and she considers that obligation just as binding as the others that are always linked with it. She has taken this obligation “of her own free will and accord,” and if she ever dissolves her connection with the Grand Body, it will be in a *legal and honorable* way.

Because the General Grand Chapter could not “agree” on the “question of work and lectures,” — a thing that State Grand Chapters cannot always do, — the Vermont delegation “withdrew ;” and a year afterwards, by a simple resolution, released the whole jurisdiction from its obligations to the General Grand Body. If one of her subordinates should undertake to release itself from the State Grand

Chapter in this way, there would be war at once ; and yet, if one Masonic Body, by a mere stroke of the pen, can obliterate such solemn obligations, why not another ? ”

There are some other points in the Report which we should be pleased to lay before our readers did our space admit of it.

GRAND CHAPTER OF MASSACHUSETTS.

We have had upon our table for sometime past, the printed proceedings of this Body for the year ending Dec. 13, 1870. The principal matters of interest contained in it, are the Annual address of M. E. Companion Henry Chickering, Grand High Priest, and the report of the Committee on Correspondence by Comp. Rev. John W. Dadmun. The first is a valuable and interesting paper, and might profitably be read before every Chapter in the jurisdiction. It is practical and sensible in its suggestions and valuable for the information it furnishes. We learn from it that during the year Dispensations have been granted for six new Chapters, and five others were duly Constituted under Charters, equal to one-fourth of all the Chapters in existence in the jurisdiction at the commencement of the year ; while petitions for four additional ones were then pending. In this connection the Grand High Priest details the following incident, which we take pleasure in transferring to our pages as not only showing judicious and careful management, but as being highly honorable to all the parties interested in it :

“I delayed, somewhat, the issuing of the one at Hyde Park, because of a question between St. Stephen's Chapter, Dorchester, and Mt. Zion's, Stoughton, the former of which claimed that some of the petitioners for the new Chapter were exalted in the latter, while Hyde Park was still a part of Dorchester, thus violating Article 15 of the Constitution, and, if unexplained, indicating a want of masonic courtesy on the part of Mt. Zion towards its much younger and weaker sister, St. Stephen's, by taking from her candidates belonging to the latter. On this ground St. Stephen's had opposed the granting of the Dispensation for a Chapter at Hyde Park, and the feeling was such that it seemed to me it would continue to grow worse instead of better, unless it was then settled, and the wounds healed. Harmony is so absolutely essential to our prosperity, that I thought it wise to make inquiries ; and finding the facts as stated, (though I believe the error was unwittingly committed by Mt. Zion), I wrote to the High Priest of that Chapter, calling attention to the matter, and asking them to make suitable reparation to St. Stephen's. The result was, that Mt. Zion made apology to St.

Stephen's, and offered to restore to her the fees received from the candidates, — (not more than two or three in number), and which belonged to her. St. Stephen's in turn accepted the apology, declined the fees, and expressed herself entirely satisfied; and having officially informed me of this fact, I issued the Dispensation on the 18th of May, and thus the whole difficulty was healed and complete harmony restored. Since then the members of St. Stephen's have, by invitation, visited Mt. Zion, and enjoyed a season of kindly fraternal intercourse and generous hospitality, indicating an entire overlooking of the past difficulty, and the most amicable feelings in the future.

That our Companion has done his work well and faithfully, and we doubt not to the great benefit and interest of the Chapters under his jurisdiction, will appear from the following extract.

"The work of Chapter visitation has been a severe tax on my time, and accompanied by considerable expense; but it has given me a very good knowledge of the working condition of the Chapters throughout the State. It has been my aim to make thorough examination into the condition, mode of work, Records, By-Laws, etc., of all these Chapters and, as your representative, in a spirit of kind paternal, as well as fraternal regard, to point out errors and defects, make such suggestions as their circumstances seemed to require, as well as to commend what deserved it. Believing this to be the true object of these visits, rather than to indulge in mere words of indiscriminate flattery, I have been plain and frank; and even if I have sometimes seemed too much so, I think the words of advice and counsel, as well as those of encouragement given, have done much to awaken a new spirit and zeal in the Chapters, and to strengthen them socially and morally, as well as numerically. I do not hesitate to say that, so far as their condition for effective work, and influence upon the community as well as upon their members and candidates are concerned, they stand on a much higher vantage ground, than ever before. These visitations, and the official correspondence, involving the writing of no less than one hundred and seventy-five letters by me during the past year, have occupied a great deal of my time; but I trust the advantages to the Craft will justify it."

He complains, and doubtless with good reason, that "the Chapter has been used as a sort of stepping stone to other degrees and orders"; that is, that many brethren enter the Chapters, not from any love of them, but for the mere purpose of qualifying themselves for admission to the Councils and Encampments, which are just now perhaps more fashionable and popular, whatever may be their comparative value. But this is an evil, if it be one, not easily removed. It has been suggested that a certain length of time should elapse, and a certain amount of proficiency in the workings of the lower Bodies should be required, as qualifications for admission into the higher Bodies. But this would be attended with difficulty, and would not probably be very rigidly enforced, at least in the latter respect, if demanded.

He also complains that

"Some of the Chapters have fallen into the habit of only recording the

names of the presiding or first three officers, the record giving no other names and furnishing no evidence, except incidentally, that any others were present, even a sufficient number to legally open the Chapter. It is, of course, presumed that the presiding officer would not open his Chapter unless the proper number were present, but yet it seems to me that the record itself should give the names of those filling the offices, and thus show that there were. The former custom was to record the names of all in attendance. Large as the numbers now are in many of the Chapters, this would be impracticable; but I would recommend that each Chapter should provide a Register, to be kept in the ante-room, and which every Companion should sign, under the proper date, before entering the Chapter."

He recommends that petitions for the degrees be referred by the High Priest of the Chapter to a committee, without announcing the names of the members composing it, and that they should act, each on his individual responsibility, and report, in writing we suppose, to the presiding Officer, who will announce the result to the Chapter, and in this way make "the Report of the Committee as well as the ballot, a cret;" thus giving the Committee more freedom and independence. The idea is French, and is in practice in some if not in all the best Lodges in Paris. It is also in practice in some of the Foreign Lodges, so to speak, in New York. There are some advantages in it, and some disadvantages. It is very probable that the Committees as a whole, might act with a greater freedom and give to their reports a more definite and decided expression, but on the other hand, they would lose the advantage of consulting together, and of receiving information and advice from the private members of the Chapter, such as they would not feel disposed to lay publicly before the Body. The experiment may nevertheless be worth trying, and any Chapter would be at liberty to adopt it.

The address is an excellent one, and should be read in all the Chapters.

The report of the Committee on Correspondence is a very able and well written paper, and is noticed in another place.

A. AND A. RITE IN MEXICO.

We have received an Official Baluster from the Grand Orient of Mexico, dated at the city of Mexico, March 15, 1871, announcing the organization in that jurisdiction of an irregular Supreme Council, "del Rito Escoces Ant. y Acep." by parties formerly members of the Grand

Consistory and other Bodies of the Rite there, but who have of course been suspended by the legitimate Body ; but as it is hardly to be expected that the parties engaged in the irregularity, or the Body formed by them, will itself occasion any inconvenience to the Bodies of the Rite in this country, it will be sufficient for the present purpose to say that the presiding Officer of the regular Body is James C. Lohse, 33° and the Grand Secretary is Jose Gonzalez, 33°, and that it has its Grand East in the city of Mexico.

The name of the parties engaged in the organization of the clandestine Body, are not given in the Baluster before us.

A GOOD PRESIDING OFFICER.

As the year is still young, some of the brethren who are wielding the gavel in their first term may find a valuable hint in the following by Bro. A. V. Carpenter, of Wisconsin :

To be a good presiding officer requires executive ability, administrative talent, a knowledge of business and parliamentary rules, together with a courteous and dignified manner. In addition to the foregoing, a presiding officer of a Masonic body should possess three indispensable qualifications ; First, he should be *au fait* in the history of the order — this includes the ritual so far as relates to the forms and ceremonies ; second, he should understand the philosophy of Masonry, which embraces the explanatory portion of the lectures ; third in place, but first in importance, he must be thoroughly imbued with the *inspiration* of its golden truths, without which all else is “ as sounding brass and a tinkling cymbal.” Still another, and the crowning qualification of him who occupies the chair once filled by the illustrious founder of “ Ancient Craft Masonry,” is the ability to *command respect*, and the faculty of imparting instruction in such a manner as to impress upon his charge a proper sense of the beauty and perfection of the sublime precepts which have touched the hearts and united the souls of the greatest and best men the world has ever known, and which will lead all who feel their just influence, to a higher and better life. Such an officer will be a pillar of wisdom, a tower of strength, and the perfection of beauty, in the work of erecting that beautiful Temple of Holiness, whose foundation is Charity, Mercy and Justice. Men of this character and description are to be found in most Masonic bodies, but, in order

secure their services, they must be *brought out* ; they will *never nominate themselves*, or electioneer for their own advancement. When such men are brought to the front, and kept in that position, there will be no lack of work, or cause of complaint in regard to the quality of material offered for the building.

THE EXCLUSION OF WOMEN.

THE exclusion of females from our society is another complaint, and remains to be answered. That woman is not permitted to participate in our rites and ceremonies is most true ; but it is *not* because Masons deem her unfaithful or unworthy, or deny her the mind to understand, or the heart to appreciate our principles ; but simply because, by the very organization of Masonry, men alone could fill the duties it inculcates and perform the labor it enjoins. Speculative Masonry is but an application of Operative Masonry to moral and intellectual purposes. Operatives wrought at the construction of the Temple of Jerusalem ; while we are engaged in the erection of a more eternal edifice — the temple of the mind. They employed their implements for purely mechanical purposes ; we use them symbolically with more exalted designs. Thus in all our emblems, our language and our rites there is a beautiful exemplification and application of the rules of Operative Masonry, as it was exercised at the building of the Temple ; and as King Solomon employed in the construction of that Temple only hale and hearty men, and cunning workmen, so we, in imitation of that great exemplar, demand, as indispensable prerequisites to admission into our *Brother-hood*, that the candidate “ shall be a man, free-born, of good report, of lawful age ; and in the possession of all his physical and mental faculties, that he may be capable of performing such work as the Master may assign to him. Hence, it must be apparent that the admission of women into our Fraternity would be attended by a singular anomaly. As they wrought not at the Temple, neither can they work with us. But Masons love and cherish them none the less. One of the holiest of our mystic rites inculcates a reverence for the widow, and pity for the widow's son. The wife, the mother, the sister, and the daughter of a Mason, exercise a peculiar claim upon each Mason's heart and affections. And while we know that woman's smile, like the wild beams of an April sun, reflects a brighter splendor on the light of prosperity, and warms with a grateful glow the deep chilliness of adversity, we regret not the less deeply, because unavailingly, that no ray of that sun can illumine the recesses of the Lodge, and call our weary workmen from labor to refreshment. — *Pomeroy's Democrat*.

AN INCIDENT OF THE WAR.

The day after the battle of Antietam, the Fifth New Hampshire formed the picket line along the edges of the corn field where Richardson's division fought. The reserve was in one edge of the corn, and the pickets about middle way of the field concealed in the corn, as the sharpshooters of the enemy fired on all who undertook to walk around on the battle field at that locality. Early in the morning one of the wounded rebels, who lay just outside the pickets, called one of the New Hampshire men and handed him a little slip of paper, on which he had evidently, with great difficulty, succeeded in making some mystic signs in a circle with a bit of stick wet in blood. The soldier was begged to hand the paper to some Freemason as soon as possible, and he took it to Col. E. E. Cross, of his regiment. The Colonel was a Master Mason, but could not read the mystic token, it belonging to a higher degree. He therefore sent for Captain J. B. Perry, of the 5th, who was a member of the 33d degree of Freemasonry, and showed him the letter. Capt. Perry at once said there was a brother in great peril, and must be rescued. Col. Cross instantly sent for several brother Masons in the regiment, told the story, and in a few moments four "brethren of the mystic tie" were crawling stealthily through the corn to find the brother in distress. He was found, placed on a blanket, and at a great risk drawn out of range of the rebel rifles, and then carried to the 5th New Hampshire hospital. He proved to be First Lieutenant Edmon, of the Alabama volunteers, badly wounded in the thigh and breast. A few hours and he would have perished. Lieutenant Edmon informed his brethren of another wounded Mason, who, when brought out, proved to be Lieutenant Colonel of a Georgia regiment. These two wounded rebel officers received the same attention as the wounded officers of the 5th, a warm friendship was established between men who, a few hours before were in mortal combat. This is one of the thousand instances in which the Masonic bond has proved a blessing to mankind.—*Trowel*.

MASONIC DECISIONS.

A REGULAR lodge cannot make a clandestine Mason. The making of material by a lodge not having jurisdiction is irregular; but the blame lies on the lodge, not the candidate. A complaint against the lodge would lie and ought to lead to discipline, but if charges were preferred against the individual he could plead having been made in a regular lodge — a fact which could not be gainsaid.

It is the duty of the Master of a lodge to set the craft at labor, and give the brethren good and wholesome instruction. It is his business to draw designs upon the trestle-board, and that of the workmen to execute them, or, in other words, it is for the Master to order and the lodge to obey.

When outsiders attempt to enlighten Masons as to their duties or privileges, they usually "put their foot" in it. The Masonic law is that every lodge is to judge for itself who shall be admitted to its privileges, and there is nothing in Masonry to make race, religion, or color a qualification for, or a prohibition against admission to the craft. If a lodge chooses to admit colored men to initiation and membership, that is their affair. Whether other lodges will admit the men thus made to visit and fellowship is another question.—*Alleghany Mirror*.

SUFFERINGS IN BUENOS AYRES.

Those of our readers who are accustomed to read the secular papers of the day — and we suppose all of them do so — must have been astounded, or at least, had their sympathies intensely excited, by the sad and melancholy reports of the ravages of the small-pox, the most loathful of all diseases, which has for some months past prevailed in the city of Buenos Ayres in South America. So general and fatal has been its prevalence, that it has been, not without difficulty, that enough of the living could be found to bury the dead; and still more difficult has it been to obtain, either for love or money, well persons sufficient to administer to the sick and dying. We are happy to say however, on sufficient authority, that among the foremost in the work of benevolence which the emergency demanded, as in the case of the cholera which a few years ago nearly destroyed the city, the Masonic Brethren, both as individuals and as Bodies, pursued an active, appropriate and efficient course. But their means have been exhausted, and many of the ablest of their number have fallen in their endeavors to relieve and save the suffering.

Among them is their distinguished P. G. M. Dr. Jose Roque Perez, "one of the most upright, energetic and useful men of his time," says a Buenos Ayrean correspondent. He died after a brief illness contracted in visiting the fever patients of the city. He was a lawyer by profession and was engaged largely in public business, having been

Chief Magistrate of the city, and to whom the national government confided the important duty of arranging the recent Paraguayan difficulties. On the breaking out of the present epidemic he was elected President of the *Comission Popular*, for the relief of the sick and distressed, and in the discharge of these humane duties he contracted the fatal disease which terminated his life. And sad to say, that such were the alarm and dread which the epidemic had created, that, says the correspondent above referred to, "there were few to accompany his remains to the cemetery. His oldest friends excused themselves, but the members of the *Comission Popular* followed the coffin of their lamented chief. Buenos Ayres has lost a noble citizen. Peace to his ashes !"

Bro. Perez was a Past M. P. Sov. Grand Commander of the Supreme Council 33° for the Argentine Republic, and was the representative of the Northern Supreme Council of the United States near that Body. He was an active and devoted Mason, and fell as the head of a commission composed mainly of Masons, in the faithful fulfilment of his Masonic duties and obligations. The Lodges and Brethren of the unfortunate city have exhausted their means. Many of them have lost their lives, leaving behind many destitute widows and children. The city has, through its Consular Agent, Mr. Edward F. Davison, No. 118 Pearl St. New York, appealed to the benevolent of this country for relief. No direct appeal has as yet been made to the Masonic Fraternity. *But, knowing the necessity, need we wait for any other appeal?* Contributions will be received in this city by D. D. Stackpole, Esq., Consul for the Argentine Republic, 48 State St.

THE SPIRITS MISREPRESENTED.

We published in our last, for the gratification of believers, and the amusement of the incredulous, a strange story under the heading — "If it is not Spirits what is it?" Of course, though apparently well authenticated, it was an absurd statement, as appears from the following explanation from the San Francisco Masonic Mirror, where it originated:

"We are informed by a responsible party who was present at the meeting described, that the whole account is nothing but the wildest exaggeration of an enthusiast upon spiritualism.

"There was such a meeting as described, and Mrs. Hardinge went through with what she termed the Masonic Lectures, but there was about as much

Masonry in them as there would be in a lecture delivered by any person upon the Masonic principles of Charity and moral rectitude. That she went through with the secret work of Masonry he pronounced all bosh; but stated that no doubt the writer was honest in his statement, being a great enthusiast upon the subject of spiritualism, and that during the seven years past, in his own mind, what was done by Mrs. Hardinge has been exaggerated, magnified, and dwelt upon, until the man fully believed that all was done as he recorded.

"To use our own language, and not that of our informant, Mr. P. Chamberlain has simply gone daft on that crazy theme of spiritism, and like all fanatics, his mind is fertile in imagination, and he absolutely believed that the woman referred to did go through with the secret work of Masonry.

Obituary.

EZEKIEL BATES.

Report on the death of Comp. Ezekiel Bates. Adopted by St. Andrews Royal Arch Chapter, Boston, April 1st, 1871.

An old man full of years, having more than accomplished the days allotted to the children of men, has passed away! another from the rapidly decreasing ranks that designate a former generation of Masons, has been taken from us. Comp. Ezekiel Bates departed this for another, and let us trust a better world, at his home in Attleboro, March 17.

Our departed friend received the three degrees in Masonry in St. Andrew's Lodge in 1827 and in 1834 became its Master. In the same year he took the Capitular degree in this Chapter, and in 1862 was made an honorary member thereof.

Although but rarely an officer in the bodies of his affiliation, his interest was as active and his zeal as manifest as though the responsibility of office ever attached to him. He was not so much noted in the institution as a cunning craftsman, nor did he seek place or preferment, but he practiced in his daily life the teachings of the institution and by his influence and example, especially in the time of our adversity, when the evil days came upon us, he did much to encourage the strong and strengthen the wavering brethren in breasting the waves of a popular but blinded and malignant prejudice.

To many of our older members of the Chapter he was intimately and affectionately known; but his face of late years has been seen but rarely at our meetings. The accompaniments of declining years admonished him that the day of his active manhood had passed away — and the season was approaching when he too, following the common destiny of man, should be called hence. Again and again he rallied in his last encounter with the destroyer, but finally yielded, passing tranquilly "through nature to eternity."

"Nor deem that kindly nature did him wrong
Softly to disengage the vital cord;
When his weak hands grew palsied, and his eye
Dark with the mist of age — it was his time to die.

In conclusion your committee beg leave to submit the following resolutions —

Resolved, That in the death of Companion Ezekiel Bates we bid adieu to one, who in his day and generation was a faithful servant and lover of this institution; who practiced its tenets and revered its virtues; who believed in the application of its teachings to the duties of life and enforced that belief by daily habit and custom.

Resolved, That we recall with much satisfaction the many pleasing traits that characterized our Companion, his frank and kindly greeting, and the genial sympathies that marked his intercourse with his brethren.

Resolved, That this expression of our sentiments be entered upon the record of our Chapter and a copy thereof forwarded to the family of our deceased Companion.

WILLIAM W. BAKER.
JOHN McCLELLAN,
MARLBOROUGH WILLIAMS. } Committee

ILL. BRO. GILES MUMFORD HILLYER, 33°

[Abridged from the New York Dispatch.]

On the 22d ult., at the City of Vicksburg, in the State of Mississippi, the subject of this notice died, after a long and tedious illness.

The distinguished brother was born in the City of Hartford, State of Connecticut, May 7, 1818. His father, Philo Hillyer, Esq., was one of the most extensive merchants of this city, and by the gift of a liberal education to the son, laid the foundation for that brilliant and useful future which awaited the youthful ambition of the subject of his solicitude.

His subsequent entry upon the study of law in New York, fostered by the wise and kindly counsel of the late Daniel Lord, will be remembered by many whose names at this day are not unknown to fame. After admission to practice, Mr. Lord complimented his student by the offer of copartnership. Notwithstanding the flattering prospect which so distinguished an association offered, our young and accomplished barrister, acting upon his impulsive impressions of the West and South, migrated to the State of Mississippi, and subsequently established himself at Aberdeen, where he soon became distinguished at the bar, and a leader in political life; after which he removed to Natchez, and assumed the editorial charge of the Natches *Courier* — the leading Whig organ of the State — which journal he ably conducted until sometime after the commencement of the late difficulties which came so near sundering our Federal compact. It is worthy of

note that even subsequent to the passage of the original ordinance of secession, he boldly opposed the action of the majority, and yielded only, when his own adopted State went out of the Union to take part in the fratricidal strife.

In private life, our brother was the devoted and fond husband and indulgent father. His friendships were genial and social almost to a fault. In literary culture and research, his beautiful verses, metrical prose, and ornate essays, gave evidence of high attainment. His great forte was oratory, in which he ranked with S. S. Prentiss, Gaucy, and others. His Masonic life was, in effect and fact a part and portion of his second nature.

Upon his advent to manhood, emulating the father's example, he became a Mason, not merely in name, but in all the beautiful acceptations of the term. From grade to grade he advanced, while honors clustered thickly about him.

In the State of his adoption, the positions of Grand Master, Grand High Priest, and Grand Commander of Templars were held by him, and at the time of his demise his grade in the Southren Supreme Council was that of Grand Minister of State. The printed transactions of that illustrious body, at its annual session in Baltimore, May, 1870, records his graceful tribute in eulogy of several deceased active members of the Council.

RECOGNITION OF QUEBEC, &c.

The following is from the report on For. Cor. of G. L. of Maine;

Not quite a year and a half has elapsed since the organization of the Grand Lodge of Quebec. It has within that time been recognized expressly by the Grand Lodges of Arkansas, Dist. of Columbia, Georgia, Illinois, Iowa, Kansas, Maine, Michigan, Mississippi, Nebraska, Nevada, New Hampshire, North Carolina, Nova Scotia, Ohio, Texas, and Wisconsin — seventeen in all.

Maryland and Vermont substantially recognise it, the former by earnestly recommending its recognition by Canada, and declaring it legally formed, and the latter by allowing fraternal intercourse with it.

The Committees on Correspondence of Alabama, Connecticut and Louisiana declared it entitled to recognition, but the Grand Lodges postponed action in reference to it.

Massachusetts admits the right of the Quebec Lodges to form a Grand Lodge, but was not satisfied a majority of the Lodges then adhered to it.

From several of the Grand Lodges we have not heard — thus far only two (Minnesota and Missouri), so far as we have seen the Proceedings, have by vote denied its legality. The issue is not doubtful, nor to be long delayed.

RIGHTS OF LODGES: The London Freemason of April 29 has the following on this subject:—It would be a despotic exercise of power were the Grand Lodge of England to dictate to its subordinate lodges in matters which are usually settled by the lodge by-laws. Every lodge has a right to make its fees as high as it pleases, or to reduce them to the minimum allowed by law. We trust our correspondent will see the propriety of every lodge being thus permitted to regulate its own membership.

THE RECEPTION OF EARL DE GREY:—At the Grand Festival of the Grand Lodge of England held at London on the 26th ult., the Earl of Carnarvon, Deputy Grand Master, in speaking of the absence of the Earl de Grey, in a speech at the table, said—I think this is a fitting occasion for me to mention that recently, whilst in America, though engaged, of course, at other times on other State affairs, he has received at the hands of his American Masonic brethren a welcome worthy of them and worthy of the Craft in England, in honour of whom that welcome was given.

THE LATE BENJ. B. FRENCH:—The Committee on Correspondence of the Grand Chapter of Massachusetts, in congratulating the Grand Chapter of the District of Columbia in the re-establishment of peace within its borders say: "But in the midst of our rejoicing, we must praise and drop a tear over the grave of their chief, who has fallen by the hand of death. Fallen! no, he has ascended on high. he has gone to his rest. He was a noble hearted man,—generous, kind, and affable,—an intelligent and renowned Mason, and a true Companion. He will be embalmed in the memory of all who knew him."

AN OLD TAVERN:—A writer in notes and queries (London), gives some particulars, on which comments may be made, under the title of the "Oldest Inn in England." He says there is an old inn or tavern at the foot of Shude Hill in Manchester, called the Seven Stars. This is said to be, according to records in Lancaster Castle, a licensed house since 1350-60. So far, so good. The legend further goes that it was frequented by the Masons, who built the Collegiate Church at Manchester, now the cathedral of that city, and that they had a penny a day and got their dinners and meals from the Seven Stars. All this seems to point to the assembly of a Lodge of Freemasons of Manchester at a certain tavern. Then there is a curious circumstance that it is called the Seven Stars. The Seven Stars was not a common sign in the Middle Ages for a tavern or shop, but it is not an uncommon Masonic sign in the earlier periods.

"**DIE MODENWELT**" is the title of one of the best illustrated Fashion Magazines now published. Two numbers are sent monthly, with Supplement of Patterns and Diagrams for Braid and embroidery, and a colored Fashion plate. The Fashions are modest and stylish, and the explanations so complete and simple that the uninitiated can readily understand and follow them. All the new stitches both in lace, crochet and tatting work are illustrated and explained, and numerous designs for fancy work, useful and ornamental, are to be found in its pages. It contains patterns for children as well as for adults. The chart accompanying the April number contains twenty cut patterns, distinctly marked and well shaped. As we have said before, it is one of the best fashion magazines we have ever met with, and we take pleasure in highly recommending it to the ladies, feeling assured that they will find it an invaluable companion after once having consulted its pages.

Die Modenwelt will be posted to subscribers for one year (including monthly two papers and pattern sheet) for \$3.00, Letters to be directed to S. T. Taylor, Importer of Ladies' Fashions, 391 Canal St. New York.

Since writing the above, we have the May number of this excellent work, and it fully endorses all that we have said concerning the April number. The fancy work department is complete; the styles are beautiful; descriptions and explanations full, and the whole number valuable and interesting to all, especially to ladies, for whose benefit the work is particularly designed.

PETER'S MUSICAL MAGAZINE, for May, was received, but by some mistake the notice made of it was not inserted in the last number of our Magazine. It is too valuable a Magazine to be allowed to pass unnoticed, and we particularly call the attention of our readers to it. We do not exaggerate or give it undue praise when we pronounce it the best Musical Magazine we have ever seen. It is one of our most welcome guests, and many hours are pleasantly and profitably passed in running its ballads, playing its dance and other simple music, and studying upon its more difficult transcriptions, etc. Our friends are as delighted with it as we are, and as soon as one number is played through, we wish it were time for the next to come. Price \$3.00 per year. Address J. L. Peters, 599 Broadway, New York.

MASONRY IN ST. DOMINGO.—By the recently published report of the Dominican Commission, we learn that Masonry is largely diffused throughout the Republic, though Spanish bigotry has done much to retard its influence. Nothing better could be expected of the government of Spain which, until Prim kicked the cankerous Isabella from the throne, and infused a little of the spirit of enlightenment into her councils, was one of the most intolerant upon the globe. That it should be opposed to Masonry is as natural as that darkness should oppose light. Masonry represents a great progressive principle which is the enemy of bigotry and oppression. The value of a thing may sometimes be judged from the nature of its opposite, and the fact that ignorance and intolerance are usually the enemies of Masonry, would infer that it was the antithesis of those two unholy attributes. *Mirror*.

ACKNOWLEDGMENTS:—We are indebted to R. W. Bro. Drummond, for an early copy of his admirable report on Foreign Correspondence to the Grand Lodge of Maine, at its last communication, but are obliged to omit any further notice of it until our next. We are also indebted to Bro. Miner, Grand Secretary, for a copy of the proceedings of the Grand Lodge of Illinois; to R. W. Bro. J. L. Power G. S. for the proceedings of the Grand Lodge of Mississippi; to Comp. Johnson for ditto of the Grand Chapter; to Bro. Bourke for ditto of the Grand Council; to Bro. Fenton for ditto of Grand Lodge, all of Michigan. We also acknowledge the receipt of the proceedings of the Grand Encampment, Grand Chapter and Grand Commandery of Illinois; of the Grand Lodge of Louisiana; the Grand Chapter of New York; Grand Lodge of New Jersey; Grand Chapter of Mississippi; Grand Chapter of Minnesota; Grand Consistory of Iowa, etc., all of which we shall endeavor to notice as we can find room.

SCRIBNER'S ILLUSTRATED MAGAZINE:—The May number of this popular Magazine was not received in time for notice in our last issue. It is sufficient thereof at this late day to say that it contains an exceedingly interesting and valuable article on the "Wonders of the yellow stone valley," finely illustrated; "reminiscences of Charlotte Bronte," fine article; a curious article on the Moabite stone discovered by Rev. Mr. Klein, a missionary, while travelling through the old country of Moab, east of the Dead Sea, which will interest the Bibliologist; sketches of living American artists; the commencement of a fine serial story by Mrs. Oliphant; a continuation of "Wilfred Cumbermede," a splendid story by George MacDonald, and other articles of practical interest. The June number has now just been received by us and fully bears out all we have previously said of this admirable monthly. It is full of excellent articles, written by our best writers, and many of them finely illustrated. They are remarkably varied in character, and of unusual excellence. We will give the titles of some of them. The number opens with a continuation of "the Wonder of the Yellow Stone." This is followed by "Lights and Shadows of the War"—"Three leaves from a story. A poem: "The mother of the Emperor William"; "Leipsic and its fair"; "Norah: The story of a wild Irish girl"; "Wilfred Cumbermede," and others of equal interest. Subscriptions for the work will be received by A. Williams & Co. at the old corner book store, Washington St. Boston. Price \$3.00 a year.

The editor does not hold himself responsible for the statements or opinions of his correspondents.

Sir Walter Scott, whose centenary will be celebrated in August, was initiated a mason in 1801.

The Grand Lodge of Maine, in 1824, decided that to substitute an *affirmation* for an *oath* in conferring the Degrees would not violate any Masonic principle.

In 1798 no brother was permitted to visit the Grand Lodge of Kentucky without the payment of one dollar to the Grand Treasurer, unless he was in needy circumstances.

THE Earl of Shaftsbury says, that "if His Holiness the Pope had a wife, she would not allow him for an hour to remain in the belief that he was an infallible."

—"JULIUS, did you attend de meeting ob Abolition Debatin Society?" "Yes, sir." "Well what was de fust ting dat come up before de house? — why — it was a — *char-coal-cart*!"

HENRY Clay was Grand Master of Kentucky in 1820, and afterwards Grand Orator for twelve years. In 1854 John C. Breckinridge was elected to the office and held it for three years, when it was abolished.

THERE is a paper printed in the Cherokee nation in the "native dialect." An Arkansas editor says: "It is the worst specimen of pickled tongue we ever saw. It looks as though a nitro-glycerine explosion had occurred in a type foundry."

SIDE DEGREES: — The Keystone says the Side Degree known as the "Masons Daughter" which is given to Master Masons, their wives, and unmarried daughters, was invented in the Western States, and like most other Side-shows has nearly run its course,

PITY THEM. — A hundred clergymen in New York have signed a call for a convention to assemble on the 14th of November next to take into consideration the subject of Masonry. It is a revival of the old anti-Masonic agitation. We regret to inform these spiritual divines that we have received a communication informing us that the spirits of Thad. Stevens, Bill Morgan, John Q. Adams, and Rev. Mr. Stone, will not be there. They will be otherwise engaged. They are learning to attend to their own business. The one hundred have our sympathies. — *Masonic Jewel*.

— A wife in San Francisco lately put a petition for divorce in the court on the ground that her husband was a confounded fool." The Judge, who was an old bachelor, would not admit the plea, because he said, every man who gets married would be liable to the same imputation.

THERE is nothing which contributes more to make the Lodge room pleasant than music. There is nothing which adds as much to the impressive ceremonies of the Lodge room as music. Every Lodge which has introduced music in its ceremonies would now feel a great loss without it. There is no Lodge too poor to deny this interesting and pleasant addition to their meetings.

INFORMATION WANTED — The friends of Bro, Adolphus Nohl wish to learn his whereabouts. He is a German by birth, very tall and stout built, dark complexion, black hair, and beard slightly gray, and about 60 years of age. When last heard from he was in Liverpool, England, October, 1869. Direct information to Bishop, Sherman & Co. Masonic Mirror office, San Francisco, California. The Masonic press, generally, will confer a great favor by copying the above.

THE TEMPLAR "CRUSADE." — An invitation has been extended by the Earl of Shrewsbury and Talbot, to Allegheny Commandery, No. 35, to be present at a Masonic re-union and *fete* at Alton Towers, the princely seat of the Earl of Shrewsbury, on the fourth of July next, the day that our Allegheny Sir Knights invade England. The letter further informs Sir Knight Jenkins, to whom it was addressed, that if accepted, the Earl will invite delegations from all the lodges in the midland district, to be present to receive their American brethren.

THE OLDEST MASON. — The *Masonic Jewel* says: Brother David Stiles, P. M., living at Prescott, Wisconsin, is now 105 years old. He was made a Mason on St. John's day, June, 1792, and, consequently, has been a Mason seventy-nine years, less two months, and is probably the oldest Mason in the world. He was made a Royal Arch Mason in 1807, and is no doubt the oldest R. A. M. in the United States. He is in good health and sound mind, and lives with his son-in-law, who is 83 years old. The Grand Lodge of Wisconsin attends to his bodily wants.

THE

FREEMASONS' MONTHLY MAGAZINE.

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[No. 9.]

OUR FOREIGN POLICY.

The following Report was adopted by the Grand Lodge of this State, at its Quarterly Communication in March last, and may be regarded as the complement to the Report on the same subject adopted by that Body in September 1869, and published in this Magazine in the following October. They together clearly and fully indicate our foreign policy and the principles which authorize and control it: —

IN GRAND LODGE, MARCH 8th, 1871.

The Committee to whom was referred the petition of Gilbert E. Jones and twenty-one others, praying for a Charter for Aconcagua Lodge, respectfully

REPORT:

That said Lodge, located at Valparaiso, in the Republic of Chili, South America, has been successfully working under a Dispensation from this Grand Lodge since the 26th day of October 1869; and now, in obedience to the requirements of our Constitutions, makes its returns; including a transcript of its proceedings and a copy of its By-Laws; and prays that a Charter may be issued for its permanent organization. Its proceedings appear to have been conducted with propriety and in accordance with the usages of this Grand Lodge. Its records are carefully and intelligibly entered, and its By-Laws meet with the approval of your Committee. It has during the past year initiated eleven candidates, of which the proper returns have been made, and the dues paid to the Grand Treasurer. There would seem therefore, on the face of this statement, to be no valid reason why the prayer of the

petitioners should not be granted. But your Committee have also had referred to them a communication signed J. de D. Arlequi, Grand Master of the Grand Lodge of Chili, in which the writer takes exception to the establishment of a new Lodge within what he claims to be his jurisdiction, and says that if so established his Grand Lodge cannot recognize it.

Of the present status of this "Grand Lodge of Chili" your Committee are not fully informed. But this is not essential. It will be recollected that in September 1862, the organization of such a Body at Valparaiso, was announced to this Grand Lodge by the R. W. George H. Kendall, our Deputy for the District of Chili, and also that, accompanying said announcement, a communication was received from Bro. Wm. A. Martin, Master of one of the Lodges located at Valparaiso under the Grand Orient of France, protesting against the recognition of this new Grand Lodge, on the ground that it had been irregularly and unlawfully formed — one of the three Lodges assisting in its establishment having no lawful existence. The subject was referred by this Grand Lodge to a committee, who made their report in December following. After a careful consideration of the matter this Committee, relying mainly on the assurance of our Deputy for the District, that the condition of Masonry in Chili would be greatly benefitted by the establishment of a Grand Lodge of the French or Scottish Rite there, and that a freer and more intimate association of Brethren of that Rite, with those of our own Lodges in the Republic, working in the York Rite, would be of mutual benefit, and conducive to the best interests of all, recommended that, "until otherwise directed by this Grand Lodge, he (the Deputy) be authorized and requested to recognize the (new) Grand Lodge of Chili as a body regularly constituted and organized." The recommendation of the Deputy, and on which the Committee mainly relied in making their report, was in the following words: "Everything considered, I believe that the Order in Chili would be much benefitted by it. Something of the kind was required, and if it may seem well to the M. W. Grand Lodge, I would recommend the recognition" of it. This recommendation was adopted by the Grand Lodge; and here the matter has rested until the present time. The Lodges and Brethren of both Rites at Valparaiso, while surrendering nothing of their distinctive peculiarities and usages, have continued working together in harmony, and cultivating those sentiments of fraternal sympathy and friendship on which the welfare and prosperity of both so much depend.

The recognition, so authorized, was a qualified and limited one, and left the subject open to future modification or revocation, as more full and complete information should determine. It was however sufficient to answer the purpose for which it was asked, and to authorize a mutual interchange of fraternal courtesies with the new Grand Lodge, *as the head of a co-ordinate independent Masonic power of the Scottish Rite.* But it did not authorize any such inference as that this Grand Lodge intended to surrender any of its rights in the jurisdiction to the new Body, nor that it was disposed to turn its own Lodges, long previously established in the Republic, over to a Masonic power of a foreign Rite, with the esoteric formula of which they were comparatively unacquainted, and of the laws and usages and obligations of which they had no certain knowledge. This Grand Lodge was willing to recognize the new Body, for the time being, and for the purposes intimated, as a co-ordinate Masonic power, and to concede to it, within the District, the entire and exclusive control over the Rite of Masonry in which it was established, and which alone it professed to cultivate; but it was not willing, nor did it intend, nor does it now intend, to disown and cast off the children of its own household, to gratify the ambition, or desire for supremacy, of any foreign Masonic power whatever. When its own Lodges in Chili shall ask to be relieved of their allegiance to their parent, and to be allowed to enrol themselves under the authority of a Body, emanating from, and imbued with, the peculiar characteristics of the Grand Orient of France, or any other foreign Orient, and thus, unwisely, as your Committee think, to subject themselves to the annoyances of partisan or priestly influences to which they are now strangers, and against which they are amply protected, it may then be proper for this Grand Lodge to take the matter into its serious consideration. Until that time shall arrive, your Committee believe the case may be safely left as it stands, and that this Grand Lodge will find ample justification for so leaving it, in the organic laws of the Scottish Rite of Masonry, as promulgated by its constituted authorities, which declares "that *different* rites naturally produce *different* powers which govern them, that each rite is *independent* of all the others; and that the action of the power of a rite, whether dogmatic or administrative, cannot legally extend except to Masons of *that* rite, obedient to the jurisdiction of that Body" — [Declaration of the powers of the Scottish Rite, Paris, 1834].

In evidence that in accepting this definition of the powers and prerogatives of the different Masonic Rites (as given from a French stand-

point), this Grand Lodge is not assuming to itself any unusual course of proceeding, or the exercise of rights or powers which have not long been claimed and exercised by her sister Grand Lodges elsewhere, your Committee cite, as an authoritative precedent, the Grand Lodge of England, which for many years has maintained a Provincial Grand Lodge at Buenos Ayres, within the jurisdiction of the Grand Lodge of the Argentine Republic — an arrangement entered into, as in our own case in Valparaiso, for the convenience of resident English and American Brethren, who prefer to practice Masonry in accordance with the usages of the Order in their own countries, where a knowledge of the Scottish or any other foreign Rite would be of little service to them. It may be mentioned further, that the Grand Lodge of Scotland has a Provincial Grand Master residing within the jurisdiction of the Grand Lodge of Venezuela. It has also Lodges at Callao and Lima, in the Peruvian Republic. The Grand Lodge of Ireland likewise, has its Provincial Grand Lodge at Lisbon, within the jurisdiction of the Grand Lodge of Portugal. These three Grand Lodges, like our own, were originally organized under what are generally called the Ancient Constitutions of Masonry, and maintain an approximate uniformity in their ceremonies, usages and laws. In most, if not in all these respects, they differ widely from their sister Grand Lodges of the European and Southern American Continents, and hence their Lodges demand a correspondingly different mode of treatment, to enable them to maintain the identity and integrity of their origin. Without this, they would sooner or later be merged in the ruling power, or cease to exist.

In conclusion, your Committee recommend that the prayer of the petitioners be granted, and that a Charter be issued for the permanent organization of Aconcagua Lodge at Valparaiso.

And, in evidence of the continuance of our fraternal sentiments towards the Grand Lodge of Chili, and of our sincere wishes for its future prosperity, and desire to maintain, in the future as in the past, social and brotherly relations with it, your Committee recommend a renewal of the Order of this Grand Lodge, passed in 1862, that until otherwise instructed, our Deputy and Lodges in the District of Chili, be directed to recognize, reciprocally, the present Grand Lodge of that Republic, as the supreme head of the *Scottish Rite of Masonry*, within its proper jurisdiction.

CHAS. W. MOORE,
CHAS. LEVI WOODBURY, } Committee.
LUCIUS R. PAIGE.

THE GRAND LODGE OF MASSACHUSETTS.

[FROM MARCH 9 TO DECEMBER 27, 1870. — pp. 560.]

If any evidence were wanting of the rapid progress which the Masonic Fraternity of this Commonwealth, or of the country at large, has made during the last quarter of a century, or of its present magnitude and high relative position as a popular Society, we should unhesitatingly and with a confident pride appeal to the testimony of this splendid volume. As the yearly record of the doings of a Grand Lodge, comparatively secondary in the extent of its jurisdiction, it is unsurpassed in the importance and variety of its subjects, and the learning and historical research displayed in its pages, by any similar publication that has fallen into our hands.

It is of course impossible in the limited space we feel at liberty to appropriate to the purpose, to give our readers anything further than a general and imperfect idea of the character of the volume and of the distinguished ability displayed in the discussion of its subjects. Departing from the usual course of his predecessors, in reserving for the annual communication such recommendations and matters of general interest as are usually thought to be important for the information and official action of the Grand Lodge, M. W. Grand Master GARDNER, regardless of both time and labor, and looking only to the great interests committed to his charge, has wisely, as we think, and as doubtless all his Brethren think, availed himself of the opportunities afforded by the Quarterly Communications of the Body, to open each session with an address on such matters of practical interest as may have arisen during the preceding three months. By this course he has been able to keep the Grand Lodge fully informed on all subjects, both local and general, affecting its welfare, and has made for himself a record of ability and faithfulness, which will stand long after his official duties shall have closed.

In the opening address in the volume before us, delivered at the Quarterly Communication of the Grand Lodge in March 1870, he discusses the subject of the early history of Masonry in Massachusetts, and details its connection with the introduction of the Order into New Hampshire, and the subsequent organization of the Grand Lodge of that State. The argument of this address, which is one of the ablest in the volume, is in answer to a very remarkable statement by the Committee on Foreign Correspondence of the Grand Lodge of New

Hampshire, — whose Report was never read before that Body, or the folly might not have been allowed to pass unnoticed, — that “in Massachusetts there was no legal Grand Lodge till the Union in 1792.” The purpose of this statement was to prove the legality of the organization of the “African Lodge” in Boston, and the answer to it is so searching, thorough and overwhelming, as not to admit of a rejoinder. It is a paper of great value and entirely exhausts the subject, while it furnishes one of the most precise and reliable histories of the original Lodge (?) of colored Masons in this city, to be found in print.

Passing over the business proceedings of the Grand Lodge at this session, including several able reports, and among them one by R. W. Bro. Chas. Levi Woodbury on the recognition of the Grand Lodge of Quebec, recommending no definite action on the subject, we turn to the Communication in June following, where we find another address by the Grand Master, in which he enters into an elaborate discussion of the “Right of Visitation,” including an interesting correspondence on the subject, with the Grand Master of the District of Columbia. The result to which the address arrives, is given in the following paragraph:

“My own views in relation to the particular point inquired of, are these: If a member objects to a visiting Brother, the W. Master should carefully examine the grounds of the objection. If he finds that the visitor would disturb the peace and harmony of the Lodge, if admitted; that his personal condition is such from any cause, that trouble would reasonably be anticipated in the Lodge; or, from any other reason, the W. Master might reasonably apprehend discord and confusion in the Lodge, upon his appearance, then the Master should exclude him. But upon the mere personal prejudice or caprice of a member, or from private motives or quarrels, the Master should not exclude the visitor, and should not consider such objections a moment.”

The views of the Grand Master were substantially confirmed by the Grand Lodge at its communication in December following, by the adoption of the following resolution:

“*Resolved*, That it is the privilege of every affiliated Mason, in good and regular standing, to visit any Lodge when not engaged in the transaction of private business; but that it is also the right of a sitting member of the Lodge, to object to the admission of a visitor, giving his reasons therefor, if required by a majority-vote of the members to do so; or, as the alternative, declaring upon his honor as a Mason, that his reasons are such that he cannot with propriety disclose them to the Lodge.”

There are some other matters of local and general interest in this address which for the want of room we must pass over; and for the same reason dispose of the general business of the session in the same way. We do not feel at liberty however, to do so, without commending

in the highest terms the admirable reports on questions of Masonic Jurisprudence by R. W. Bro. Tracy P. Cheever. These reports are all written with eminent ability, and are valuable judicial papers.

The interest of the communication of the Grand Lodge in the following September was largely increased by the delivery, by W. R. Bro. Chas. Levi Woodbury, Deputy Grand Master, of an address on “the Antiquity of our Craft,” distinguished for its profound learning, vast research, and classical elegance, above any similar address to which it has been our fortune to listen. It strikes out from the usual line of investigation — traverses “green fields and pastures new,” and returns laden with rare flowers and rich fruits. It is a fine scholarly essay of great beauty and value, and as such will be appreciated by Masonic scholars, whether they assent to all its conclusions or not; but its unusual length will, we fear, prevent our giving it entire in our pages. We however give a long extract from it the present month, and hope to be able to give one or more hereafter. It is worthy of a wide circulation, and for that purpose should be published in a separate pamphlet.

At this Communication the Grand Master in a brief address, brought to the notice of the Grand Lodge the importance of replacing the Portraits of the Past Grand Masters, which were destroyed at the burning of the Temple. The subject was referred to a Committee, and the duty has been commenced.

Several interesting and able reports on matters of discipline and jurisprudence were presented and disposed of, but for which we have not room. Among them however was one by R. W. Bro. Chas. R. Train, recognizing the principle that a candidate receiving the degrees in a foreign jurisdiction, knowing nothing of the internal arrangements or regulations of the Order, though *made* in violation of its conventional rules, is not guilty of any offence for which he can be held personally responsible, and recommending that he be healed and admitted to the privileges of the Order within the jurisdiction of his residence, which was adopted. An amendment of the Constitutions was also adopted permitting Masonic Funerals without the necessity of Dispensations.

The annual communication in December was perhaps the most numerously attended session since the organization of the Body in 1733, there being a full board of officers and a large majority of the permanent members present, together with the representatives of one

hundred and sixty-five Lodges. The annual address and report of the Grand Master occupies twenty-four pages of the Proceedings, and presents the financial and general condition of the Grand Lodge in a manner so clear, full and comprehensive, as to leave no room for any plea of ignorance on the subject. If the Masters of the Lodges in the jurisdiction do their duty and cause it to be read before their members, the complaint of a "want of information" will not again be urged.

We must pass over the reports and general business of the session, except to notice that the R. W. Bro. John T. Heard, P. G. M., at this session submitted an elaborate and exhaustive report on the Montague question, covering some hundred or more pages. It is a work of marvellous labor and indefatigable perseverance, and whatever may be thought of the importance of the subject, the manner of treating it is honorable alike to the ability and industry of its author.

The concluding session of the year was held on the 27th of December, for the organization of the Grand Lodge and the installation of its Officers for the ensuing year; at which the Grand Master, before closing, read another of his interesting addresses, mostly on subjects of local interest, noticing however, and thoroughly refuting, an absurd statement which originally appeared in a history of Rhode Island by the Rev. Edward Peterson, that Masonry was first introduced into Newport in that State in 1658. He very properly says "it is almost impossible to treat this story with the attention which the subject demands. It bears upon its face its utter refutation." We give the conclusion of this address as follows:—

Brethren; through the kind providence of the Grand Architect of the Universe, we have been brought to this one hundred and thirty-seventh anniversary of our Grand Lodge. God has mercifully spared the lives of all our Grand Officers during the past year; blessed us with HEALTH, PROSPERITY, and PEACE; and showered down upon our subordinates and their members, in unmeasured supply, the *Corn* of nourishment, the *Wine* of refreshment, and the *Oil* of joy. It is meet and proper that we dependent beings should acknowledge the goodness of God in thus preserving and protecting us. Let us join with all those throughout the wide world who, at this festive season, are singing songs of thanksgiving and praise to the Great Author and Giver of our blessings and comforts:

"Glory be to God on high,
Peace on earth,
Good will toward men."

May PEACE cement us together, and hold her imperial sway over all the nations of the earth.

"Pax optima rerum

"Quas homini novisse datum est: pax una triumphis
Innumeris potior."

This brings us to the Appendix of the volume, which includes the reports of the District Deputy Grand Masters and Grand Lecturers, Lodges of Instruction, Charters, Abstracts of Returns of Lodges, Lodges in Masonic Districts, Permanent Members, List of Lodges and Secretaries, Organization of Grand Lodge for 1871-2, etc.

THE ANTIQUITY OF OUR CRAFT.

BY R. W. C. LEVI WOODBURY.

[From his address before the Grand Lodge of Massachusetts, September, 1870].

The tradition that King Solomon first organized our Institution, has long been believed by our brethren. In the faith of our ancient traditions a literature has grown up; our symbols and dogmas have been examined; our mysteries compared with the most famous of antiquity and the spur of masonic zeal has given point for much study of ancient monuments and remains. Masonic watchfulness in the conservation of ancient landmarks has led to the faith that many valuable relics of the past are included in our Craft-lore, and has aided in securing a favorable opinion for our Craft.

The determined efforts of Anti-Masons to overthrow our traditions and subvert our Institutions have been gradually relaxing; but of late years, like attacks on the antiquity of our Order have been renewed from the bosom of our Craft, led on by the late M. Ragon of Paris, and since his death, by that able German, J. G. Findel,—the first boldly declaring the Order to have been invented and created about the date of the formation of a Grand Lodge at London, A. D. 1717; the other, deprecating the ancient traditions, and assigning that epoch as the origin for symbolic Freemasonry; and, with rare perversity, deducing its foundations from the "Deism" * which, he says, accompanied the passing of the "toleration act."

* Probably a misprint; the act passed 1688 (1 Wm. and M. c. 18), to tolerate "Protestant non-conformists" and "dissenters from the Church of England" (but not Roman Catholics, nor those dissenters who sat "with the doors locked, barred, or bolted"), upon condition of renouncing papal supremacy and certain articles of Roman faith, and subscribing a profession of Christian faith, and of the inspiration of the holy scriptures. In the United States, where there is no union of Church and State, religious toleration is considered a duty by Christian and other creeds, and its advocacy, whether in Freemasonry or in State affairs, is consistent with orthodox Christian faith.

As that Grand Lodge, during the fifteen years succeeding its formation, accredited these traditions in various official ways, the glory due for the invention of our noble Institution, if really belonging to them, would, by necessary implication, be tarnished with the moral degradation due to impostors and cheats. The reason for desiring such disparagement can be assigned to no other cause than a tendency, often remarked in Western Europe, to reduce Freemasonry to a mere political society, stripped of its religious (or Jesuitical as they call it) associations and employ it for political purposes, or as an engine of the colorless vacuity of modern materialism. To this, the English and American minds, long trained to the union of law, liberty and religion, and keenly alive to the vital difference between that toleration of free opinion on religion which is so eminently masonic, and the sceptic renunciation of religious belief which is so clearly unmasonic, have never assented.

There is a class of minds, common to all ages, in whom incredulity is an instinctive prejudice rather than a result of investigation, whom no amount of indirect evidence is likely to convince. Thus, Columbus tried in vain the monarchs of Western Europe, and only succeeded in persuading a Queen that he could sail west until he should reach the East Indies; Galileo could not convince the learned theologians of his day that the earth revolved; nor could Robert Stephenson, less than fifty years ago, convince a committee of the British Parliament that he could carry passengers by railroads twenty miles an hour, in safety. In mechanics, success is proof; but in historical enquiry, there is no fixed standard. Even Paul the Apostle defined his faith in the life to come, as "a reasonable hope." We live in an investigating age, and cannot claim that the pretensions of our Craft to an antique origin, are beyond the sphere of criticism; but, on the principles of just criticism, we ought to object to the sufficiency of a course of reasoning that sets up the approved form of Lodge-records used A. D. 1870, in lands of free speech and free societies, and demands that the traditions of past centuries shall be proved by similar records, under the penalty of utter disbelief in case of failure.

The Antiquarians of our Craft in England have furnished many evidences, far earlier in date than the formation of the Grand Lodge at London, of the existence of our Craft in that country; some of them drawn from early restraining statutes of Parliament, and notably-important notices of early York Masonry. These are attacked from two points,—the one doubting their authenticity; the other, by endeavors to draw a line of separation between the records of Masonry as a practical art, and those which imply an ancient teaching of the moral, religious, and humanitarian doctrines that pre-eminently distinguish the Craft in modern times.

It is not my purpose to attempt an examination of the authenticity of existing records; nor do I attach much importance to such searches as means of showing any high antiquity. Records, for a society like ours, are com-

patible only with security, liberty, and peace,—and all of these are of modern date in Europe. Such theorizers as would rely on them as an exclusive test forget that, for centuries, the fires of persecution, by political and religious authorities, have raged against free opinions and organizations like our own. Even now persecution is not extinct. Within the past year many of our brethren have been put to death in Cuba for the political offence of being Freemasons. Do you think the brethren there, where treachery surrounds every hearth, will keep records whose discovery would bring the swift torture and the garotte to the neck of every man indicated on their lists? yet this condition is but the reflex of long centuries, during which other record than the breast of the faithful was almost certain death. We are satisfied that christian communities existed for three centuries prior to the council of Nice, and yet we have no records of their organizations.

The history of European persecutions by state and church, of our Institutions, shows that, too often for the safety of their own lives, Freemasons vainly attempted to preserve records which only served to light the flames of their own martyrdom. The non-existence of such Craft records in the dark mediæval ages is, to my mind, far stronger corroboration of the traditions of the Craft, than would be their production in full and regular sequence.

Having no prejudice against the higher or lower grades of Freemasonry for either political or religious reasons, and loving its expansive social humanity and broad religious toleration with my utmost strength, I have long been an earnest seeker for the sources of these generous principles, and the courses by which they have reached us. There are many crucial tests which, when applied to traditions, separate the grain from the chaff. In no department of letters has the scholarship of this generation achieved more brilliant success than in applying new tests drawn from ancient monuments and philology, as well as from collation and comparison with other traditions, to the sifting of traditions.

In the course of their investigations, many things bearing on the antiquity of Freemasonry have come to light, some of which I desire to bring to your notice, rather as the evidences of the stores of illustration that the energy of students are now developing, which give countenance to the traditions of our Craft, than from any desire to take part in controversies which I have no leisure nor means to investigate, and where the marked ability of Br. Findel and his opponents leaves small space for competition.

The evidence relied on to fix the origin of Freemasonry at about A. D. 1717, is purely of a speculative character, and is controverted by direct facts.

Elias Ashmole, in his published diary, — an old edition of which is before me as I write, — states, in the year 1646, "Oct. 16, 4.30. P. M., I was made a Freemason at Warrington in Lancashire, with Col. Henry Mainwaring of Kartichan in Cheshire," etc. A few days after, he states that he is made acquainted with Mr. William Lilly and Mr. John Booker, facts that I shall comment on hereafter.

This was just after the surrender at Worcester in the Cromwellian wars, in which Ashmole was engaged as a Royalist cavalier. This fact, as authentic as the fact of the formation of the Grand Lodge at London in 1717, disposes of the pretense that Freemasonry began with this Grand Lodge at London; I spare you other citations to the point. Ashmole, in his admission, uses our own phrase,—he was “made,”—and gives the names of those then present, seventy-one years before the Grand Lodge’s date.

In Findel’s second edition, it is stated that the Scotch Masonic Records show several of the gentry of that country were admitted members between A. D. 1600 and A. D. 1641. He and others, also, cite D. Plott’s History of Staffordshire, published in 1686, to the effect that a prosperous Masonic Lodge existed in that shire, of which many of the gentry were members. Should we, as we are asked to do, assume that Ancient Masonry ended when men of various professions were initiated, we could not, in presence of these facts, infer that the “universality” of Freemasonry began about the era of the London Grand Lodge. I fail, however, to see any weighty evidence of any modern origin for the universalism of Freemasonry, whether it is called “Symbolic” or “Ancient.”

Are we not, then, justified in following the traditions avowed by the founders of that Grand Lodge, that their Freemasonry was very old in their time, and relinquishing its origin, as back beyond the era of records, into the arms of tradition as an ancient institution? I think so, and, therefore, turn to trace the doctrines, symbols, and usages of Freemasonry towards their sources, and leave those who seek a modern author for Freemasonry, to prove their case.

It is hard to say which has been the greatest obstacle to the investigation of historical monuments, the doubting Thomases, who require to put their fingers into the very holes made by the cruel nails, or those who have thought it merely a pious fraud to supply such people with forged material, as tangible evidence to remove their doubts.

We learn in 1 Esdras, c. 4, that, when the Prince Zerubbabel placed Truth foremost of all things, the Persian king and court, imbued with Zoroastrian doctrines, shouted, “Great is truth, and mighty above all things.” Freemasonry we have received by tradition and not by books. The Lodge-records are of known modern dates: the Craft are jealous of divulging their philosophy or their rituals, and equally so of any pretense of making secret records of them. The hearts of Masons are bound together by their secret doctrine; this makes them a Fraternity: let it remain a hidden well of sweet waters in the desert of life. The doctrines of Freemasonry are so nicely blended as to satisfy the wants, and command the respect, of millions of initiated men of good report in the communities where they reside. Her copious symbology is full of meaning: how came all these united in one teaching? For centuries we know they have been substantially unchanged. Verbal ritualistic changes being, we are told, made at certain times, merely to protect the language from becoming obsolete and unintelligible to the

Craftsmen, and to foil impostors, and showing few or no serious divergencies in the numerous independent jurisdictions where our art is practised.

If Freemasonry began late, some record or tradition of its author would have come to us: the examination of its dogmas and symbols would show the influence of the age when it started; or, if it were quite ancient, some marks would occur of the successive eras of varied civilization and general belief, through which it had traversed to reach our times. There are few traces of modern thought, but much of ancient ideas, in our Craft. It breathes a spirit of religious toleration and fraternity still remarkable above all existing institutions; distinctly religious, yet widely tolerant of different forms of faith. None who believe in God find its portals closed against their faith.

[TO BE CONTINUED.]

MAINE CORRESPONDENCE REPORT.

We had space in our last, barely for a brief acknowledgment of the receipt of an advanced copy of the excellent Report of the Committee on Foreign Correspondence, before the Grand Lodge of Maine, at its late annual session. Like its predecessors for some years past, it is from the pen of Past Grand Master Drummond, and makes a handsome pamphlet of about one hundred pages; and is a well-written and well-considered digest of the proceedings of nearly the entire roll of the Grand Lodges in the country for the past year.

The leading point of discussion in the Report is the question of the regularity of the Grand Lodge of Quebec, and the objections to this are met in so masterly and conclusive a manner that further discussion should seem to be wholly unnecessary. We give below such short extracts as we can spare room for.

Under the heading “Iowa,” we find the following paragraph, with Bro. Drummond’s comments, which meet the case:

OBJECTING TO INSTALLATION.

“It is not in the power of members to prevent the installation of a Master elect, by objecting to it. The acting Master, for good reasons, might postpone the installation until the case could be submitted to the Grand Master.

We hold that when objections are made to the installation of an officer, proceedings should be suspended and the nature of the objections ascertained by the installing officer: and he must decide, being accountable to the Grand Lodge, whether he will proceed or sustain the objections for a more formal investigation.”

SUGGESTION TO SECRETARIES.

"Secretaries writing letters, which should be filed—as notices of suspensions, and of action on By-Laws—should have distinct topics on separate sheets, else much confusion ensues.

MEMBERSHIP.

The Grand Lodge of Iowa adopted the following :

"Whereas, This Grand Lodge believe that, by the provisions of the Ancient Constitutions, the selection of members of subordinate lodges belongs to them only, and is not a subject for legislation."

NEW LODGES.

The Grand Master of the Grand Lodge of Kansas recommends the following excellent rules for Lodges when called upon to endorse petitions for new Lodges :

"First, That the petitioners are Master Masons in good standing, and members of lodges in this jurisdiction or, if from another jurisdiction, that they have proper dimits from the lodges of which they were formerly members.

"Second, That the three first named officers in the petition are competent to discharge the functions of their places, if inducted therein; and this is to be determined by their appearing in open lodge, and there giving a full explanation of the work and lectures of the three degrees of Ancient Craft Masonry. In addition to their skill in the work and lectures, they should have a general knowledge of our laws, rules, regulations and usages.

"Third, That the petitioners have a good and secure place in which they may safely meet, which must be above the first floor of the building to be occupied, and contain the rooms necessary for doing masonic work—of this the recommending lodge must be satisfied beyond a doubt.

"Fourth, That there is a suitable *material* for building up a sound lodge, and that the new organization will not interfere with the *material* of an old well established lodge."

In this (Kansas) jurisdiction, Bro. Drummond says :

1. "When a Lodge which has rejected a candidate ceases to exist, he may apply to any lodge within whose jurisdiction he resides.

2. "I am of the opinion, that neither a lodge nor its Worshipful Master is in the least affected by any irregularity in the proceedings of the Convention of Past Masters which conferred the degree. The Worshipful Master who receives the degree is not presumed to know the law and usage of our order in this degree.

3. "A candidate for the degrees of Masonry must be able to read and write, and sign the application in his own handwriting.

4. "Visitation is said to be an undoubted right, yet the visitor's right *must* be subordinate to the right of the member; and if the Worshipful Master is satisfied that the presence of the visitor in the lodge would mar the peace and harmony of the members present, it is not only his right, but his duty, to exclude the visitor. If objections are made by one member, who refuses to sit in the lodge with the visiting brother, the visitor should be excluded.

5. "It would not be proper for the Worshipful Master to permit a ballot on the application of candidates for the degrees of Masonry in groups. There must be a separate ballot on each application.

6. "A subordinate lodge has the undoubted right to refuse to entertain the application of any person for the degrees of masonry; and such refusal does not operate as a rejection of the candidate. Applications for the degrees of masonry can only be received by the unanimous consent of all the members of such lodge, who are present. But should his application be received and referred to a committee, it then becomes the property of the lodge, and must pass through the ordeal of a secret ballot."

"A lodge was reprimanded through its representative, for laying a corner stone without the presence of the Grand Master or his Deputy. Probably severer punishment would have been inflicted, but for the fact that the Grand Master or his representative was expected to be present until the last moment, when, not being able to find anything in the Grand Lodge constitution interdicting it, the lodge took charge of the ceremonies."

The following are given from the proceedings of the Grand Lodge of Missouri :

UNAUTHORIZED MASONIC CONVENTIONS.

"In connection with this tax, a question of vital importance arose. A convention was called of those opposed to the measure to discuss it and take action to procure its repeal. The Grand Master held that such a convention was unmasonic: and the matter was submitted to the Grand Lodge, and referred to a Committee, whose report was unanimously adopted, from which we take the following :

"Your Committee are of the opinion that any convention or assemblage of Masons as such, outside of a chartered lodge or Grand Lodge, for the purpose of discussing the action of the Grand Lodge, is unmasonic, illegal, and in utter defiance of the prerogatives of the Grand Lodge, and subversive of the Ancient Landmarks. To place the Grand Lodge fairly upon this question, and in order that no one may hereafter plead ignorance in regard of the position of the Grand Lodge concerning Masonic conventions, we suggest the adoption of the following resolution :

"Resolved, That the Grand Lodge recognizes within its jurisdiction but two bodies legally qualified to legislate on Masonry, that is, Grand and Subordinate Lodges; and that all so-called Masonic conventions or assemblages of Masons, other than regularly constituted bodies, are illegal, clandestine, and in contravention of the established usages of Masonry."

The following decision was made, and as it accords precisely with a decision of our own Grand Lodge which has been misunderstood, we quote it entire :

"Your Committee are of the opinion that a Mason cannot be tried for offences committed *before* he applied for the mysteries of Masonry. If however, he fraudulently withheld from the lodge or the Committee of Inquiry matters that would if known have resulted in his rejection at the time, he has received his degrees through fraud and imposition, and for *this offence* he may be subjected to Masonic discipline; because *from the date of his filing his petition* the lodge has jurisdiction of him, and, if he receives the degrees the lodge can go back to the date of his application and punish him for acts of omission as well as commission, and if he omitted to put the lodge in possession of a fact that showed him to be a man who did not 'bear the tongue of good report,' he may be dealt with for the same. Further than

this, we do not think we are warranted in going. The Committee of Inquiry *should put a petitioner on trial for his whole previous life*, and their report and the action of the lodge thereon should be *final for past acts*, except in the cases above mentioned. And we would here say that if committees in the first place would do their whole duty there would be no occasions for decisions on this point."

OFFENCES BEFORE INITIATION.

"A brother under charges certainly cannot be said to have a perfectly clear character, and would not be entitled to dimitt; but, on the other hand, it seems to us that he cannot be deprived of his rights as a mason till he is convicted, otherwise, a *coup d'état* would be possible in every lodge. It is known that a brother will black-ball a candidate; the candidate's friend makes a charge against the objecting brother and the candidate swims in. A contested election approaches; one side, the worst and most unscrupulous, of course, file charges against enough of their opponents to leave a clear field. The evils are numerous, beside the evident injustice of the doctrine. He also scouts the idea of an appeal by the accuser, but we do not see any reason against it."

ON HIS DIGNITY.

Bro. Drummond says that the Grand Master of the Grand Lodge of Virginia, finding it necessary to arrest a charter, sent notice to the lodge directly, *instead of through the District Deputy*, in consequence of which that official refused to obey an order of the Grand Master to investigate the case, and resigned, and the Master of the Lodge notified the Grand Master that he intended to hold his order as not official! The Grand Master thereupon made the investigation and suspended the charter. The Grand Lodge confirmed his action, continued the suspension of the charter, and rebuked the Deputy whose dignity was so easily ruffled.

"In this connection your committee would remark that the action of the District Deputy Grand Master, in resigning his office, was, under the circumstances, hasty and inconsiderate, evidently influenced by a mistaken conception, on the part of that estimable Brother, of the powers and prerogatives of his position. The powers of a Most Worshipful Grand Master are supreme, and their exercise does not necessarily require the intervention of any other authority."

GRAND LODGE OF RHODE ISLAND.

At the Annual Communication of the Grand Lodge of Rhode Island and Providence Plantations, held in the city of Providence, Monday, May 15th, the following officers were elected for the year ensuing: Thomas A. Doyle, G. Master; Lloyd Morton, D. G. M.; Emerson Goddard, G. S. War.; William Gilpin, G. J. War.; Gardner T. Swartz, G. Treas.; Charles D. Greene, Grand Sec'y; Daniel Babcock, G. S. D.; Benjamin Tallman, G. J. D.; Israel R. Sheldon, William T. C. Wardwell, G. Stewarts; Israel M. Hopkins, G. Marshall; Rev. Henry W. Rugg, G. Chaplain; Charles R. Cutter, G. Swd. Bearer; John B. Pierce, G. Pussuivant; Henry C. Field, Grand Lecturer; Ebenezer B. White, G. Tyler.

HISTORICAL MAGAZINE UPON ST. ANDREW'S LODGE CENTENNIAL MEMORIAL.

The erudite and high toned *Historical Magazine* of New York, in a recent issue, contains an editorial article occupying four solid columns of its pages, with a flattering commendatory review under the following head; —

"*The Lodge of St. Andrew and the Massachusetts Grand Lodge. Con-diti et Dicati.* 5756 — 5769. Boston, Printed by vote of the Lodge, 1870, etc. etc."

We do not know that the writer of this article is a member of the Masonic order; we presume to say he is not, and therefore hail with great satisfaction the proper estimate and no less generous consideration for the ancient Society of Freemasons, which the writer has been pleased to offer. There is a catholic spirit underlying the whole review; and it is pleasing to notice, that the reviewer has taken the pains — and it is evidently a very willing painstaking — of carefully reading the Memorial, with the view of analyzing the circumstances, conditions, and story, incident to the introduction into the new world three half-centuries ago, of an institution which has made so remarkable an impression upon the old. The estimates and reflections on the membership of the Order, and upon the value of its records, are as just as they are timely. Here is one paragraph: —

"There are few, outside the Order, who are aware of the interest which clusters around the annals of some of the Masonic Lodges, scattered over the older States; and there are few, too, who ever trouble themselves concerning the doings of some of our most distinguished men, in their capacity as members of Masonic Lodges. The St. John's Lodge, in New York, for instance, and the Lodge of St. Andrew, in Boston, and the St. John's Lodge, in Philadelphia, afford, in their annals, rich fields for the historical harvestmen; while the biographer and the genealogist cannot safely pass unnoticed, not only these but many Lodges which are younger in years, although not less distinguished in their associations and membership."

In the usual manner of candid reviewing, the article proceeds with a comprehensive summing up of leading events, with dates, from the authorization of Henry Price in 1733 to the union of the "Ancient" and "Modern" Grand Lodges, — the date of the harmonizing of all controversies — in 1792. A few characterizations, with some honest reflections, find utterance at this point, which we should have stated in a different manner; but on the whole, it will not be wise to take issue on mere matters of opinion, or to discuss, to a point, a question of broad speculation on incidents in the narrative history of Freema-

sonry, with a writer who discovers so much genuine impartiality, after a laudable effort on his part to master a situation which has even given rise to some variance of action among Masons themselves.

The closing portion of this article in the Historical Magazine is a happy tribute to the Lodge of St. Andrew itself, as well as an appreciation, from an eminent and valued source, of the view which members of that Lodge took in regard to the historical worth of its own records, and the proper relations which the Lodge's whole story, since 1756, bear in the light of the dignity of history. We give this closing portion entire as follows :—

"It will be seen from this rapid glance at her history that the Lodge of St. Andrew is an exceedingly interesting one—she is the oldest living Lodge in that State; she is the parent of the now extinct Massachusetts Grand Lodge; she is the only one, in that State, which still works under the authority derived from an European Grand Lodge. It was proper, therefore, that she should rest from her labors long enough to review the past of her history, to revive the fading memories concerning those of her members who are not, and to bear her testimony to the truth, concerning the system, which so many are anxious to dispute. As the several epochs in the history of the Lodge have successively presented their centennials, therefore, this brave old Lodge has duly honored them—that of the organization of the Lodge, in 1756, was duly celebrated on the twenty-ninth of November, 1856, in a public service with an Oration, by Past Master Hamilton Willis, and a Banquet; that of the purchase, by the Lodge, of the Green Dragon Tavern, so well known to every historical student, was celebrated, on the thirty-first of March, 1864, by an appropriate Banquet, on the property (which continues to be held by the Lodge, to this day) in which addresses were made by Grand Master Winslow Lewis and Bro. N. B. Shurtleff, and a paper, from the pen of Grand Secretary Moore, was read; that of the organization of the Massachusetts was honored on the twenty-third of December, 1869, with a Banquet and an Oration by Grand Secretary Moore, in which the history of the two Grand Lodges was presented; and, on the twenty-eighth of December, of the same year, it united with the Grand Lodge in celebrating the centennary of the installation of its Master, Doctor Warren, in the Grand Master's chair of the newly-organized Grand Lodge.

In the magnificent volume before us, the Lodge has duly recorded these four celebrations; and it has added to the records, as illustrative of the subject, its own Charter; a memoir of St. Andrew; a historical sketch of Freemasonry in Scotland; a roster of its own Masters, members, and past-members, 1756—1870; etc.; and several illustrations, historical and masonic.

Of the historical importance of all these addresses, annals, and papers, we need say nothing; they carry their character on their front. But we can testify to the evidently thorough manner in which the several addresses and historical papers have been prepared, throughout; to the admirable taste, with which they have been prepared for the press; and to the sumptuous style with which the printer has dressed them, both in the typographical and the pictorial departments.

The edition of the work numbered five hundred copies, of which the copy before us is "No. 326"; and we have pleasure in acknowledging our obligations for it, to our honored friend Past Grand Master Winslow Lewis M. D."

THE LATE BANQUET TO THE GRAND MASTER OF ENGLAND.

The fourth regular toast on this occasion was responded to by Grand Master Latrobe of Maryland, and by Past Grand Master Heard of Massachusetts. The remarks of Bro. Latrobe were eloquent and felicitous and were received with great approbation. Those of Bro. Heard were as follows:

MOST WORSHIPFUL:

I have the honour to be here as the proxy, or representative, of the Grand Master of Massachusetts. It was with great regret that he was compelled (on account of professional engagements) to decline accepting your very kind invitation to meet you on this interesting occasion and to unite with you in welcoming to our shores our distinguished brother, the Most Worshipful Grand Master of England.

The relations which existed between the Freemasons of England and the Province of Massachusetts, a century and a half ago, were of the most intimate and cordial character. They led to the first organization of Freemasonry on this continent.

The historical fact that a warrant was granted, in 1733, by Anthony Browne, the sixth Viscount Montague, then Grand Master of England, to Henry Price, Esq. empowering him to erect a Provincial Grand Lodge in Boston, New England, is well known to you. The jurisdiction of the body, at first more restricted, was soon extended so as to embrace the whole of North America.

It is true that the Grand Master of England, in 1730, issued authority to establish a Provincial Grand Lodge in New Jersey, but no evidence exists that any action was ever taken under it.

The memories of the two individuals prominently instrumental in introducing Freemasonry, organized according to modern regulations, into America, should ever be cherished and honored, not only by the fraternity of Massachusetts, but by all the members of the order throughout this republic.

Viscount Montague was born in 1686 and died 1767. He belonged to one of the oldest and noblest families of England. The great grandfather of the first Viscount was the valiant John Nevill, Marquis Montacute, who was a brother of the great Earl of Warwick,

"The setter up and puller down of kings."

Both of them were killed on the same battle field, in 1471.

It is a remarkable fact that Lord Montague, the Grand Master, was deprived of his hereditary seat in the House of Lords, during the whole time of his connection with the peerage, or from 1717 to the time of his death in 1767, a period of fifty years. He and his father were Roman Catholics, and his exclusion from that body was occasioned by the act of 1678, against

Catholics, which virtually disqualified him as it had his two immediate predecessors, from all participation in its transactions.

The Provincial Grand Master, Henry Price, was born in London in 1697, and died in the town of Townsend, in Massachusetts, in 1780. He came to this country when he was twenty-six years old and established himself in Boston, as a merchant. A few years later, he was a major in the troop of the colonial governor. Still later, he was an active and influential member of the General Court of the Province. From the time of his appointment as Provincial Grand Master in 1733, as the records of the Grand Lodge testify, he was devoted to the interests of Freemasonry.

Some of the facts relating to these distinguished persons not being generally known, is my apology for presenting these data on this occasion.

In 1733, it is probable the entire population of the British possessions, known as the American Colonies, did not equal that now existing within the limits of the State of New York. Through the working of the Lodge formed at that time, and of others created subsequently, — some of them with and some without Grand Lodge powers, — by the Grand Lodges of England, Scotland and Ireland, our institution prospered and became firmly established throughout the Provinces. The war of the Revolution, and the political anti-masonic injustice commenced in 1826, checked temporarily its expansion. Surviving, however, all adverse influences, it has continued to grow with the growth of the country, until its membership consists of hundreds of thousands of the best citizens of the republic. May it continue to grow and prosper and shed more and more its benign influences throughout the land.

THREE BALLOTS.

The Board of General Purposes of the Grand Lodge of England has suspended a Lodge for the reason set forth in the following paragraph from the London *Freemason*. We commend it to the notice of the Masters of some of our own Lodges: —

“A gross irregularity took place on the same occasion, when the Master allowed *three* distinct ballots to be taken for one and the same person, “he,” to quote the words of the report, “having been black-balled on the two first ballots.” This, as a matter of course, strikes at the very principle of the ballot, and renders the whole proceeding simply a mockery. The Board have therefore suspended the lodge, and censured the Immediate Past Master, under whose presidency the irregularities were committed.”

BETSEY DESTROYS THE PAPER.

Sequel to “Betsey and I are out.”

I’ve brought back the paper, lawyer, and fetched the parson here,
To see that things are regular; settled up fair and clear;
For I’ve been talking with Caleb, and Caleb has talked with me,
And the ’mount of it is we’re minded to try once more to agree.

So I came here on the business, — only a word to say, —
(Caleb is staking pea-vines, and couldn’t come to-day),
Just to tell you and parson how that we’ve changed our mind,
So I’ll tear up the paper, lawyer, you see it wasn’t signed.

And now if parson is ready, I’ll walk with him towards home;
I want to thank him for some things: ’twas kind of him to come,
He’s showed the Christian spirit, stood by us firm and true,
We might have changed our mind, squire, if he’d been a lawyer, too.

There! — How good the sun feels, and the grass and blowin’ trees,
Something about them lawyers makes me feel fit to freeze,
I wasn’t bound to state particulars to that man,
But it’s right you should know, parson, about our change of plan.

We’d been some days a waverin’ a little, Caleb and me,
And wished the hateful paper at the bottom of the sea;
But I guess ’twas the prayer last evening, and the few words you said,
That thawed the ice between us, and brought things to a head.

You see, when we came by division, there was things that wouldn’t divide.
There was our twelve year old baby, she couldn’t be satisfied
To go with one or the other, but just kept whimperin’ low,
“I’ll stay with papa and mamma, and where they go I’ll go.”

Then there was Grandsire’s Bible, — he died on our wedding day, —
We couldn’t halve the old Bible, and should it go or stay?
The sheets that was Caleb’s mother’s, her sampler on the wall,
With the sweet old names worked in — Tryphena, and Eunice, and Paul

It began to be hard, then, parson, but it grew harder still.
Talkin’ of Caleb established down at McHenryville;
Three dollars a week, t’would cost him; no mending or sort of care,
And board at the Widow Macham’s, a woman that wears false hair.

Still we went on a talkin’; I agreed to knit some socks,
And make a dozen striped shirts, and a pair of wa’mus frocks;
And he was to cut a doorway from the kitchen to the shed,
“Save you climbing steps much, in frosty weather,” he said.

He brought me the pen at last — I felt a sinkin’ — and he
Looked as he did with the agur, in the Spring of sixty-three:
’Twas then you dropped in, parson; ’twasn’t much that was said,
“Little children love one another,” but the thing was killed stone dead.

I should like to make confession ; not that I'm going to say
The fault was all on my side, that never was my way,
But it may be true that women — tho' how 'tis I can't see —
Are a trifle more aggravatin' than men know how to be.

Then, parson, the neighbors' meddlin' — it wasn't pourin' oil,
And the church a laborin' with us : 'was worse than wasted toil,
And I've thought, and so has Caleb, though maybe we are wrong,
If they'd kept to their own business, we should have got along.

There was Deacon Amos Purdy, a good man as we know,
But hadn't a gift of laborin' except with the scythe and hoe,
Then a load came over in peach time, from the Wilbur neighborhood,
"Season of prayer," they called it ; didn't do an atom of good.

I'll tell you about the heifer — one of the kindest and best —
That brother Ephraim gave me, the fall he moved out West,
I'm free to own it, riled me, that Caleb should think and say
She died of convulsions — a cow that milked four quarts a day.

But I needn't have spoke of turnips, needn't have been so cross,
And said hard things, and hinted as if t'was all my loss ;
And I'll take it all back ; that fire shan't ever break out,
Though the cow was choked with a turnip, I never had a doubt.

Then there are p'int of doctrine, and views of a future state,
I'm willing to stop discussin' ; we can both afford to wait ;
'Twon't bring the millenium sooner, disputin' about when it's due,
Although I feel an assurance that mine's the Scriptural view.

But the blessedest truths of the Bible, I've learned to think don't lie
In the texts we hunt with a candle to prove our doctrines by ;
But those that come to us in sorrow, and when we're on our knees,
So if Caleb won't argue on free will, I'll leave alone the decrees.

One notion of Caleb's parson, seems rather misty and dim,
I wish if it comes convenient, you'd change a word with him ;
It don't quite stand to reason and for gospel isn't clear,
That folks love better in Heaven for havin' quarreled here.

I've no such an expectation ; why, parson, if that is so,
You needn't have worked so faithful to reconcile folks below ;
I hold another opinion, and hold it straight and square,
If we can't be peaceable here, we won't be peaceable there.

But there's the request he made, you know it, parson, about
Bein' laid under the maples that his own hand set out,
And me to be laid beside him, when my time comes to go,
As if — as if — don't mind me ; but 'was that unstrung me so.

And now that some scales, as we think, have fallen from our eyes,
And things brought so to a crisis have made us both more wise,
Why, Caleb says, and so I say, till the Lord parts him and me,
We'll love each other better, and try our best to agree.

HELEN BARRON BOSTWICK.

THE NEW HALL OF THE ODD FELLOWS.

The Odd Fellows of this city layed the corner-stone of their new Hall, to be erected on the corner of Berkley and Tremont Streets, on Tuesday the 13th ult. The occasion was improved as a gala day by the Order, and called together some four or five thousand of its Members, who were organized in procession under the marshalship of Col. Newell A. Thompson, and marched through the principal streets of the city. The regalia, which was rich and in great variety, with innumerable costly and beautiful banners, gave to the pageant an exceedingly imposing and attractive character. Most of the Lodges and other Bodies of the Order in the State, and several from the adjoining States, were present in full ranks. The day was propitious and the whole affair passed off in a manner highly creditable, and we do not doubt to the entire satisfaction of all parties interested in it. Many of the stores and residences on the streets through which the procession passed, were profusely decorated with flags and appropriate emblematic devices, which were new and *mystical* to the thousands of men, women and children whose attention was attracted by them.

At the conclusion of the public ceremonies many of the Bodies repaired to the different Hotels and other places in the city for dinner, and in the evening united in a festival at Music Hall.

The new Hall is finely and eligibly located in a growing part of the city, and is we understand to be a substantial and elegant structure.

FRENCH MASONRY.

We find the following in the *Sunday Times*, London, and give it for what it is worth, which may be about the value of French Masonry, as the world has lately valued it :

We are very happy to learn that the late ridiculous proceedings of the craft in Paris have been disavowed by those who, in calmer times, would have received the most implicit obedience of the fraternity. M. Malapert, who signs himself "Orator of the Supreme Council of Masons and chief of the craft," disavows the whole of the proceedings ; and at a meeting which was held at the Grand Orient Lodge, at the Rue Cadet, the grand majority decided that the conduct of certain brethren of the order of the Chatelet was altogether personal,

and in direct opposition to the genuine principles of Freemasonry ; that in the absence of any formal decision, either of the Grand Orient of France or of the Supreme Council, the proposed manifestations were alike irregular, and the responsibility of whatever incidents might occur was perfectly individual. A notice to this effect has been published in the various journals, as well as a letter from Ernest Hamel, ex-venerable of the Lodge Avenir, expressing his surprise and affliction that any body of Freemasons should have presumed to declare that "Masonry would plant its banner on the walls of Paris, and in case of its being pierced by a bullet, they would, in a body, take part in the struggle." Such a declaration, he affirms, is in entire opposition to the tenets of the order, the mission of which is always to forward conciliation and peace. The conduct of Brother General Montandon, an officer high in command in the Versailles army, is spoken of in terms of the highest praise with regard to the flag of truce, which he forwarded to headquarters without delay, even lending his own carriage for that purpose.

BRITISH INDIA.

Probably in no part of the globe, has Masonry had more influence in putting aside the jealousy and hatred of races than in British India. The names of some of the members are to us jaw-breakers. We give those of the officers of Lodge "Eastern Star," No. 1189, English Constitution, at Bombay, Western India, for the year 1871 :

Wor. Bro. Dr. T. Diver, Dep. D. G. M., Worshipful Master ; Wor. Bro. Pestonjee Bezonjee, Immediate Past Master ; Wor. Bro. Sorabjee Fromurze, Past Master ; Bro. Furdonjee N. Coyajee, Senior Warden ; Bro. Framjee K. Patuck, Junior Warden ; Bro. Dinshaw Dorbjee Maistry, Treasurer ; Bro. Noshervanjee Coyajee, Secretary ; Bro. Jamsetjee Jhangar Panthakee, Senior Deacon ; Bro. Dinshaw N. Sackclothwalla, Junior Deacon ; Bro. Rustomjee H. Mistry, D. C. & Steward ; Bro. Sorabjee N. Cooper, Inner Guard ; Bro. J. W. Seager, Tyler.

Well, "a rose by any other name would smell as sweet," but we like our own Anglo-Saxon names better. With our Indian brethren it undoubtedly would be *wise versa*. — *Pomroy's Dem.*

MASONIC TERRITORIAL JURISDICTION.

The Committee on Correspondence of the Grand Lodge of Texas, in their last report, state the law as to Grand Lodge jurisdiction in the following language : —

"The universally admitted rule, as we understand the law and usage of the Fraternity, has been, that in every political organization (known as a Kingdom, State, Territory, or Province), having separate territorial jurisdiction, in which there are three or more regular lodges, they are entitled to organize a Grand Lodge. If otherwise possessed of proper material for its government, and they proceed decently and orderly, after due notice, to effect the organization, other Grand Lodges will recognize it. These principles have been uniformly acted upon, and are illustrated by the instances of the Grand Lodges of Maine, formerly part of Massachusetts ; West Virginia, formerly part of 'Old Virginia ;' Idaho Territory, formerly part of Washington Territory (now State) ; and the District of Columbia, formerly part of Maryland. We may add, also, that the original lodges of Texas were under the jurisdiction of Louisiana ; yet our Grand Lodge, when Texas became a separate state, was organized by those three lodges and other brethren, congregated without previous consent or sanction of the Grand Lodge of Louisiana being either asked or obtained, which we think involves the same principle. This is the principle governing the case."

MASONRY IN THE SOUTH.

Bro. Hedges, of the Committee on Correspondence of the Grand Lodge of Montana, presents the following sad picture of the results entailed by the late civil war on our brethren in the South :

"From the borders of the mighty Mississippi river whose sources are in our mountains, and whose tributaries wash our auriferous gravel, turn our mills and fertilize our valleys, comes the sad and melancholy story of brothers in distress ; not in actual physical suffering, but staggering under burdens too heavy to bear ; broken in fortunes ; heart-sick with hopes disappointed, deferred, defeated ; the social and financial wreck around them affording a dismal out-look for the future. Well does their noble leader and worthy Grand Master, Bro. Thomas

S. Gathright, at the opening of the session of Grand Lodge in 1869, exclaim: 'Brothers! it is time to trust in God.' It is a prayer *de profundis*. It is the wrestling prayer of faith that wins an answer. All the sympathies of our souls go sorrowing for our Mississippi brethren. Could we coin sympathies we would make them rich. But our hopes see, through the thick clouds that cover them, a glorious future. Of the natural wealth of their State no person can rob them. In the straitened school of adversity are trained those virtues that constitute the wealth of true manhood; no civil process of the courts attaches or levies upon this wealth. God has granted it eternal exemption; nothing but the voluntary act of the individual can reduce their store. Generous nature in alliance with a faith that works, will surely soon restore the reign of prosperity. But, brothers, the day will never come when the advice of your Grand Master will cease to be appropriate."

THE DOUBLE HEADED EAGLE.

The origin of the use of the eagle on national and royal banners, may be traced to very early times. It was the ensign of the ancient Kings of Persia and Babylon. Although the Romans used other emblems for camp standards, yet in 102 B. C., Darius ordained that the eagle alone should designate the legions as their ensign, and confined the use of the other figures to the cohorts. After the division of the Roman Empire, the emperors of the west used a black eagle, and those of the east a golden one. Since the time of the Romans almost every State that has assumed the designation of empire has used the eagle as its ensign — for example: Austria, Russia, Prussia, France, and Poland. The double-headed eagle signifies a double empire, and is used by the emperors of Austria, who claim to be the successors of the Cæsars of Rome. In this case it is the eagle of the Eastern Empire, united with that of the West, typifying the Holy Roman Empire. Charlemagne was the first to make use of this emblem, for when he became master of the whole of the German Empire, he added the second head to the eagle, A. D. 802, thus denoting the union, in him, of the empires of Rome and Germany. In the Ancient and Accepted Scottish Rite the double-headed eagle, one half black and the other

white, is the jewel, of the 30°, all white of the 32°, and all black denotes the 33d and last degree. Among the eagles of heraldry, the black eagle, emblazoned on a field of gold, is considered the most noble achievement. — *Freemason's Magazine, London.*

TEMPLARISM IN SCOTLAND.

The Chapter General of the religious and Military Order of the Temple for Scotland, meets in Freemasons' Hall, Edinburgh, annually on the eleventh of March, being the anniversary of the Immolation of Jacques de Molay, when the election of grand officers takes place. This branch of our order claims to be, historically, the only branch in which the direct succession has been uninterrupted, as Scotland, alone, of the European powers, never passed laws of persecution against the Knights Templars. Prior to 1850 there was, however, not a full union with these Knights and Freemasonry, and some members were admitted, in certain cases, who were not Masons. This is now abolished. There are several grades of Knights. After a Novice has been made a Knight, he may remain as such in what is regarded as the democratic branch of the order, or he may receive the Grand Master's Patent, on showing certain proofs of gentlemanly descent for several generations; education, etc. This constitutes him a Knight Companion. Commissions as Knights Commander are granted to those who have been distinguished in Knighthood, and entitle the holder to a high rank in the Grand Council and Chapter General of the order. Knights Grand Cross are also made, but the honor is chiefly confined to Princes, Peers, and Past Grand Officers. It is not usual to publish any proceedings, but, from time to time an edition of the "Statutes" is issued, which brings up a history of the order. We have seen none since that of 1856, which is, we believe, the last. One is now being prepared. For last year, Sir J. W. Melville, of Bennoch, was Grand Master; Viscount Strathallan, Seneschal; the Earl of Rosslyn, Preceptor; Captain W. H. Ramsay, Registrar, and the Earl of Haddington, Constable. There are four priories at work, one of which is in New Brunswick.

LAYING CORNER STONE, CAPITOL OF NEW YORK.

The corner stone of the New Capitol of the State of New York at Albany, was laid by the M. W. Grand Lodge of that State on Saturday the 24th of June, the anniversary of St. John the Baptist, with the imposing ceremonies and public demonstrations of the Order. The Grand Lodge, Grand Chapter, Grand Council of R. & S. Masters, Grand Commandery of the State, a large representation of the Supreme Council 33°, and a majority of the Lodges and other subordinate Bodies in the jurisdiction were present. It is estimated that a thousand Knights Templars in full regalia were in attendance, under the marshalship of Bro. Robt. H. Waterman, 33°, assisted by a long list of aids. A large number of military Companies with other private associations and public officials contributed to swell the pageant, and the procession is said to have been one of the most numerous and imposing ever witnessed in the ancient Capital where the ceremonies took place. The ceremonies of the laying of the corner stone, were performed by the M. W. Grand Master John H. Anthon. The address was delivered by the Governor, His Ex. John T. Hoffman.

It is said that the new Capitol, when completed, will be one of the finest structures of the kind in the country, and one of the handsomest buildings of modern times.

ANCIENT RECORDS.

We cut the following from the old records of Alnwick Lodge, now published in the London *Freemason*. The item is from the Book of Constitutions bearing date 1701. It is well worth the attention of our brothers.

"That at a true and perfect Lodge kept at Alnwick at the house of Mr. Thomas Davidson, then one of the Wardens of the said Lodge, the twentieth day of this instant Jany. 1708. It was ordered that for the future no member of the said Lodge, Master, Wardens, or Fellows, should appear at any Lodge to be kept on St. John's Day in Christmas without his apron and squares, &c., fixt in the belt thereof; upon pain of forfeiting two shillings and sixpence, each person offending, and that care be taken by the Master and Wardens for the time being that a Sermon be provided and preached on that day at the Parish church of Alnwick by some clergyman at their appointment: when the Lodge shall appear with their aprons on and common squares as aforesaid, and that the Master and Wardens neglecting their duty in providing a clergyman to preach as aforesaid shall forfeit the sum of Ten Shillings. The several forfeitures to be disposed of as the then Lodge shall direct, and all persons offending shall upon refusal of paying the several mulcts above mentioned shall be excluded the said Lodge.

"Witness our hands the said Twentieth Day of Jany. 1708.

"JAMES MILLES.

Master of the aforesaid Lodge,

THOS. DAVIDSON, { Wardens of the said
JOHN CHARLTON, { Lodge.

(and eleven others.)"

WHAT MASONRY IS.

Masonry is *not* ritual, any more than it is a dogma. Ritual is needful for its protection, as dogma is needful for its basis; but neither, of itself, and separate from the practical and essential, is of any possible value. We might practice right angles, horizontals, and perpendiculars, "world without end," but it would not feed the hungry, or shelter and protect the orphan, or build an asylum for the homeless and friendless. The injunction to "aid and assist the worthy, the widow and the orphan," if observed in its true spirit, is of more worth than all the rituals ever taught or dreamed of. We should understand and preserve the ritualistic, but not neglect the practical in deeds; remember that Charity is the crowning virtue, and without which all else is but "sounding brass or a tinkling cymbal,"

Fellow Masons! lend your hand
To your feeble, faltering brother;
Bear in mind the sweet command —
"Love ye one another."
Sow ye seeds of kindly deeds,
As on through life you're roaming;
Think ye not 'twill be forgot,
Harvest time is coming.

THE GRAND LODGE OF NEW YORK.

The Grand Lodge of New York held its annual session in the city of New York, commencing on the 6th and ending on the 8th of June. No business of special general interest appears to have been transacted. The Officers were all re-elected with an unusual degree of unanimity.

The address of Grand Master Anthon was an able and interesting document.

An effort was made to accommodate the ritual to the peculiar views of certain anti-christian intolerants, but was put down by nearly an unanimous vote.

All communication with the Grand Orient of France was ordered to cease.

Ten thousand dollars were voluntarily contributed by the members present in aid of the new Masonic Hall, after an earnest appeal by the Grand Master. This was liberal, and in the right spirit.

THE TROWEL. — We were exceedingly gratified a few days since on receiving the second number (the first failing to reach us), of the new series of this, one of the most popular and able of the masonic periodicals of the country. Our readers have already been informed of the great loss which its estimable editor R. W. Bro. H. G. Reynolds, sustained by the calamitous fire at Springfield, in which his office, including printing materials and his valuable library, was destroyed, together with the Books, Records, Regalia and furniture of the Grand and Subordinate Lodges which held their meetings in the same building. The loss to Bro. Reynolds personally was ruinous. It swept away the fruits of years of hard labor, and left him with little else than his own commanding abilities and untiring perseverance and industry for the future. His Brethren have generously sympathized in his misfortune, and he starts off again in the battle of life with renewed energies, and we most sincerely trust with brighter and better prospects before him.

MASONIC EMBLEMS AS TRADE MARKS. — The Grand Lodge of New York has sustained the following decision of the Grand Master. It is eminently just and timely :

"Corporations, or joint-stock associations, or partnerships of Masons, will be interdicted from using any Masonic emblems as a trade-mark. The Craft will be warned against the fraudulent conduct of those using such emblems for business purposes who are not Masons, and those who are Masons must not use them."

HON. LEMUEL LYON, Consul of the United States at Yokohama, Japan, died at that place on the 6th of April last. His remains were forwarded to San Francisco, where they were taken in charge of by Excelsior Lodge, and buried in the Masonic cemetery with Masonic honors, on the 17th of May. He was one of the oldest Masons on the Pacific coast. He was a member of Lyon Lodge at Independence, Oregon, and was generally looked upon as the Father of Masonry in that State.

VISITORS. The Grand Lodge of Mississippi declares that the right of a Master Mason in good standing to visit a Lodge is not absolute; any member may object, but the validity of the objection is to be determined, not by the Lodge, but by the Master.

Before a member can be "deprived of membership" for non-payment of dues, he must have notice and a hearing granted, if desired: but the formalities of a regular trial are not necessary.

CELEBRATION OF THE 24th OF JUNE : — The anniversary of St. John the Baptist, the Patron Saint of Freemasonry, was celebrated on Saturday the 24th ult. in different parts of the country, more generally than on any similar occasion for some years past. The observance of the day at Albany is briefly noticed elsewhere in our pages. Occurring so late in the month we are compelled to defer any further notice of them until our next.

DEDICATION OF HALLS : — The Grand Lodge of Louisiana decides, and very properly, that a room in which a Lodge holds its meetings should be duly dedicated and consecrated in accordance with Masonic usage, in this as well as in all other jurisdictions; and that it is improper for a Lodge to continue to hold its meetings in a place which has not been thus devoted to Masonic purposes.

It also lays down as a rule of practice that it is improper for Lodges to hold their meetings in a place jointly occupied with them by other secret associations.

BISHOP RANDALL. — The Philadelphia Keystone says : — Freemasonry and Religion ought always to go hand in hand, for they draw their inspiration from the same Divine volume. The fact that some of the ablest and best men among the clergy of the country are devoted Masons, proves that theory and practice in this matter coincide. For example, there is our distinguished brother, the Right Rev. George M. Randall, D. D., Episcopal Bishop of Colorado and Nevada, who, from the year 1851 until 1853, was Grand Master of Masons of Massachusetts. We trust he will long live to illustrate the virtues both of the church and the craft. In the West, there is now the widest possible field for both of these grand agencies for the amelioration of the condition of the human race.

We are indebted to Bro. Albert Pike, S. G. Commander of the Southern Supreme Council 33°, for a copy of the Balaster recently issued by him on the death of Ill. Bro. Giles M. Hillyer, whose decease was noticed in our last, and regret we have not room for it in our pages.

ENGLAND. — A treaty of alliance was concluded at London on the 12th of May between the Grand Conclave of the order of Knights Templars for England and Wales, the Supreme Council 33° and the Grand Lodge of Mark Masters. This secures harmony and fraternal sympathy in their future labors.

UNION LODGE, NANTUCKET : — The *Centennial* Anniversary of this fine old Lodge was celebrated at Nantucket on Tuesday, the 27th of June, in a manner worthy of the occasion. Nearly every Lodge and Chapter on the Cape, was present, as were also several commanderies of Knight Templars. The Grand Lodge of the State was represented by the M. W. Grand Master and its principal Officers. The occasion was a gala day on the Island and passed off in a highly satisfactory manner. Particulars next month.

IMPOSTOR ; — We are requested to caution the Fraternity generally, and our Brethren of New Jersey in particular, against Sylvester B. Atwood, an expelled mason and worthless fellow, who is travelling about the country selling Masonic Charts and peddling what he calls Masonic degrees. He claims to be a Past Master of Mount Vernon Lodge of Providence, R. I., but he has no rightful claim to such distinction; and was expelled from Masonry by that Lodge on the 14th of October, 1869. Having abandoned his family at Providence, he has associated with him and passes off as his wife a woman as worthless as himself. The only safe rule is to reject Masonic peddlers and mountebanks of every description.

THE MANUFACTURER AND BUILDER for June is an excellent number, full of practical information on industrial matters, and enriched with fine engravings profusely illustrating the text. Among the articles is one on stone and ore — breaking by machinery, and is of immediate importance to those who have to do with road-making or the preparation of ores or minerals. Another is on the atmospheric telegraph; which tells how, by compressing with the hand a small flexible bulb filled with air, atmospheric waves are made to communicate intelligence through a tube thousands of feet long. Also articles on how to take care of steam boilers, manufacture of glue, new water-proof and fire proof paint, will please mechanics, while architects and builders will be interested with those on science in architecture, etc. The Magazine is published at the low rate of \$1.50 per year by Western & Co. 37 Park Row New York.

QUEBEC. — The Grand Lodge of Rhode Island has recognized the Grand Lodge of Quebec, making, we believe some twenty or more Grand Lodges on this side of the line which have done the same thing. We hope to hear before our next, that the Grand Lodge of Canada has been sensible enough to wipe out this disturbing element in its otherwise peaceful and prosperous condition.

Since penning the above we learn that the Grand Lodges of Connecticut, Indiana and New York have also recognized the new Grand Lodge of Quebec. The remaining Grand Lodges in the country will now probably follow these examples, as opportunities may offer. It might have been wiser, and more satisfactory at least, to themselves, had they done so when the question first arose, for there was really never any sufficient reason for their withholding the usual recognition of the new Body. Vermont has also just recognised Quebec.

The Grand Lodge of Vermont has forbidden its Lodges to occupy halls in connection with other than Masonic Bodies.

Madison, Indiana, is to have a new Masonic Temple. The corner-stone was laid on the 13th of last April.

The corner-stone of the Smithsonian College, of Logansport, Ind., was laid by the Masonic fraternity on the 9th ult.

The Grand Commandery of Maryland closed its annual session May 18th, 1871. Charles H. Mann was elected Grand Commander, and Frank J. Kugler G. Rec.

The Grand Lodge of Kentucky was organized Sept. 8, 1800, by five subordinate lodges, all working under authority derived from the Grand Lodge of Virginia.

Bro. George Washington was born Feb. 22d, 1732, and died Dec. 14th, 1799, aged 67 years. He was buried with Masonic honors at Mt. Vernon.

The Grand Master of Louisiana says — "Believing the question of *debt* more proper for other tribunals, I have discouraged the bringing of such matters before the Lodge, as prolific of discord."

At the Convention of Templars to be held in Baltimore in September next, it is expected that more than twelve thousand Knights will be in line, including delegations from across the water. — *Express*.

The Grand Master of Vermont in 1869, very properly decided that the Representatives of merely Chartered Lodges, not yet constituted, could not be received as delegates in Grand Lodge. He also as properly refused to entertain an appeal from his decision as Grand Master.

SUSPENSION : — A suspended Mason, says the Grand Lodge of Mississippi, cannot be restored by the action of the Lodge suspending him, that action must be reported and confirmed by the Grand Lodge. The applicant cannot be restored until the approval of the Grand Lodge is had.

We have received the June number of the *Freemason's Monthly* magazine published at Boston, Mass., and edited by Bro. Chas. W. Moore. This sterling publication is now in its 30th volume, and is universally acknowledged as the leading Masonic magazine of the country. The well-known zeal and erudition of its editor render it a standard authority in all matters of interest to the craft. *Cleveland (Ohio) Herald*.

It is important in cases of suspension by Lodges, that the distinction between suspension from *Membership* and suspension from *Masonry* should not be lost sight of. In the former case the Lodge may restore the delinquent without reference to the Grand Lodge, but not in the latter case.

LODGE JURISDICTION. — The towns of Jersey City, Patterson City, and Vergen, having been by act of the Legislature of New Jersey consolidated into one city, the Grand Lodge of that State has decided that "all the Lodges located within the territorial limits of the present consolidated city of Jersey City, have concurrent jurisdiction." This is in accordance with our own rule in similar cases.

PRESENTATION : — At the recent session of the Grand Lodge in New York, R. W. Bro. F. G. Tisdall, at the request of Americus Lodge, presented in a very neat speech, a beautiful Ivory Gavel, banded with gold, elegantly chased, to the M. W. John H. Anthon, Grand Master. The presentation was received by the Grand Master in a feeling and eloquent speech, in which he "pledged himself to use it on state occasions."

ACKNOWLEDGMENTS. — We are indebted to R. W. Brother J. D. Evans for early copies of the report on correspondence, and of the Grand Mastery's address at the recent communication of the Grand Lodge at New York; to Com. Blackshear for reports on Correspondence of the Grand Chapter and Council of Georgia; to companion J. C. Batchelor for copies of the Proceedings of the Grand Lodge and Chapter of Louisiana; to Brother Fenton, Grand Secretary, proceedings Grand Lodge of Michigan; to Bro. Comb Grand Secretary, for ditto Grand Chapter Minnesota and others.

NOTICE TO SUBSCRIBERS : — At the close of the last volume of this Magazine, and when the business management passed into new hands, we sent bills to all our subscribers, showing their indebtedness at that time to the Editor, and inviting early attention to them. This request has not been attended to, *as it should have been*. Recently the new Publishers have sent out the bills for the present volume, and we hope are meeting with better success. The special object of this notice however is to request those subscribers who are indebted to the editor, to include the amount of their indebtedness to him (which they can ascertain by reference to their bills), in their remittances to them. Attention to this request will save both risk and expense, and be duly acknowledged

THE

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[No. 10.]

CENTENNIAL ANNIVERSARY OF UNION LODGE, NANTUCKET.

An old and in his time a popular writer on the geography of New England, and the local habits and peculiarities of its people, speaks of Nantucket as follows :

"Some of the most peculiar manners and customs of New England are found in the Island of Nantucket and the neighboring part of the continent. Nantucket is a happy settlement; not that it has precious metals in its bosom, or fertility in its soil, but because the people are simple, innocent, and contented. The sea is their patrimony, and they gather its bounties in the most distant parts. The whale fishery in New England was commenced by six persons in Nantucket; one watched on an eminence for the spouting of the whale, and when he discovered it, all would pursue in a small boat, and they seldom failed to tow the leviathan ashore. Gains extended the adventure, ships were fitted out, and the whale was chased from the temperate regions to the arctic seas, and followed to the remotest shores of the Pacific Ocean.

Among the people there are none idle, and few destitute. The vices of commercial places are hardly known, and it is admitted all over New England to be a great presumption in favor of a man's honesty, that he comes from Nantucket. The Friends or Quakers, give to the language a simplicity of diction truly Doric; and, though they take some liberties with the Commonwealth's English, yet to speak in a more classic manner, would be held to savor of affectation and pretension, in a person brought up with them. The various relationships, and the kindly feelings, have introduced

the custom of calling elderly people uncle or aunt, and the younger, cousin. Even a stranger soon falls into this habit. The people generally marry young, and few live in celibacy. They are social to a great degree, and are eminently distinguished for their frequent visitings to sup at each other's houses. They live more as though they made a large family, than a small community."

Such, according to our author, was the primitive and interesting character of the Island of Nantucket and its people, half a century ago. How much of the early customs and peculiarities of their ancestors are still retained by the present generation — how much of their simplicity and innocence; how successfully the "vices of commercial places" have been kept out from among them; how faithfully they have preserved the good old family "custom of calling elderly people uncle or aunt, and the younger cousin"; or how frequently they "sup at each others houses," giving to the entire community the delightful familiarity and domestic enjoyments of "a large family," we are not qualified to say; but if pressed for an opinion predicated on our slight acquaintance with them, it would be much in accordance with that given by our author in the above extract. But be this as it may, our recent visit to the Island, in the fulfillment of our Masonic duties, has tended only to confirm the truth of their world-wide reputation as an enterprising, genial and hospitable people. So far as our own observation goes, they are still, in an unusual degree, one "large family" of friends and neighbors, influenced by a common sympathy; growing, perhaps, out of their comparatively isolated locality; cut off as they measurably are for a large part of the year, from mingling in any other than their own society — left, the young to their wits, the old to pleasant reminiscences of the past, when, at their wharves

— "On either hand,
Like a long win'try forest, groves of masts
Shot up their spires."

But all this is foreign to our present purpose.

Freemasonry was first introduced into the Island in the year 1771, on the petition of William Brock, Joshua Deniston, Henry Smith, William North, Christopher Hussey and Timothy Folger — the first four being Master Masons, and the last two Fellow Crafts. A petition of this kind would hardly be admissible at the present day, but was not inconsistent with the usages of the Craft at the time it was granted, the theory then being that three M. M. could *make* a Lodge, five, including two F. C.'s *form* one, and seven including two E. A.'s, make

it *perfect*. The petitioners say, "Being sensible that it lies in our power to propagate the Ancient and Honorable Society of Free and Accepted Masons here in this place, we think it our indispensable duty to use our best endeavors to propagate so noble an Art with all the strictness and regularity as becomes members of a just and perfect Lodge," and being "sensible that no one ought to come to any light or knowledge (of the Art) by any clandestine or irregular method, that may tend to cast any disgrace upon the Fraternity, which we shall always be sorry to hear of," they request, if consistent with the will and pleasure of the Grand Master, that he will send them a Warrant, "that we may have a just and perfect Lodge consecrated here, so that when any candidates offer themselves we may be able to deal with them in due form." In answer to this request the following Warrant or Charter was sent to the petitioners; which, being somewhat quaint in its terms and different in its conditions from those now in general use in this country, we lay before our readers, the original of which was destroyed in the great fire at Nantucket in 1846, and was subsequently replaced by a modern Charter; it not being known, at that time, that a copy was in existence; and we may remark here, as a curious incident in this connection, that the loss of the original Charter, with the terms of which even the more aged members seem not to have been familiar, gave rise, a few years afterwards, to a singular belief that the authority for the Lodge was originally derived from the Grand Lodge of Scotland — an error which was firmly persisted in until irrefutably controverted by Grand Master GARDNER, who, in his excellent speech at the dinner table on the occasion of the late celebration, presented the Master of the Lodge with an attested copy of the original document from the records of the Grand Lodge of Massachusetts! to the surprise, and we doubt not to the gratification of all who had adopted the erroneous supposition. We presume that a parchment copy will now be made of it, properly attested, and carefully preserved against any similar misfortune in the future:

COPY OF THE CHARTER.



John Rowe, G. M.

To all and every our Right Worshipful and Loving Brethren, Free and accepted Masons, now Residing or that may hereafter Reside in Sherburne,* in the County of Nantucket, in the Province of the Massachusetts Bay in

* Subsequently changed to Nantucket.

New England: We JOHN ROWE Esq., Provincial Grand Master of the Antient and Honorable Society of Free and Accepted Masons for all North America, where no other Grand Master is appointed,

Send Greeting.

Whereas, Application hath been made unto us by several brethren, Free and Accepted Masons now residing at Sherburne aforesaid, setting forth that they think it their indispensable Duty to propagate the Royal Art with all the strictness and Regularity that becomes Masons of a just and perfect Lodge; that they shall always use their best endeavors to promote so laudable a Society when it is established in due form: Therefore Pray that we would Constitute them into a Regular Lodge, and appoint our Brother Captain William Brock to be their first Master.

Now therefore Know ye, That we of the great Trust, Power and Authority, reposed in us by his Grace the Most Worshipful HENRY SOMERSET, Duke of Beaufort, &c. Grand Master of Masons, have Constituted and Appointed our Right Worshipful and well beloved Brother Captain William Brock to be the first Master of the Lodge at Sherburne aforesaid, and do hereby empower him to Congregate the Brethren together, and form them into a Regular Lodge, he taking special Care that all and every Member thereof, and all transient Persons admitted therein have been, or shall be regular made Masons: And that he appoint two Wardens and other Officers to a Lodge Appertaining, for the due Regulation of said Lodge for One Year; at the end of which he shall nominate a new Master to be approved by the Lodge, at least two thirds of the Members in his favour, and said new Master shall nominate and Appoint two Wardens and a Secretary for the ensuing year, also a Treasurer, who must have the Votes of two thirds of the Members in his favour; and so the same course annually. And we do hereby give to said Lodge all the Privileges and authority of other Regular Lodges; Requiring them to observe all and every of the Regulations contained in the Printed Book of Constitutions (except such as have been, or may be Repealed at any Quarterly Communication or other General Meeting of the Grand Lodge in London,) to be kept and observed as also all such other Rules and Instructions as may from Time to Time be transmitted to them by us, or our Deputy, or Successors to either for the Time being; And that they do Annually send an account in Writing to Us, or our Deputy, or Successors to either of us for the Time being, of the Names of the Members of said Lodge, and their place of abode, with the Days and place of meeting, with any other things they may think proper to Communicate for the benefit of Masonry; and that they do Annually keep the Feast of St. John the Baptist, or St. John the Evangelist, or both, and dine together on said Day or Days, or as near either of them as shall be most convenient. And lastly, that they do Regularly Communicate with the Grand Lodge in Boston, by sending to the Quarterly Communication such

Charity as their Lodge shall think fit, for the Relief of poor Brethren, with the names of those that Contributed the same, that in case any such may come to want Relief, they may have the preference to others.

Given under our hand and Seal of Masonry at Boston the 27th Day of May A. D. 1771, and of Masonry 5771.

By the Grand Masters	}	RICHD. GRIDLEY, D. G. M.
Command		JOHN CUTLEE, S. G. W.
THOS. BROWN, Gr. Sec'y.		ABM. SAVAGE, J. G. W.

It will be seen from the above that the Charter was granted on the 27th of May, 1771, and though we have no means of fixing the precise day when the Lodge was organized and went into active operation, the probability is that this took place immediately before, or on the following 24th of June; and that the Lodge continued to work under the Mastership of Bro. William Brock and his appointees, until the 26th of the ensuing December, when the R. W. Timothy Folger, Esq. was elected Master; John Calder, Senior Warden; John Bearde, Junior Warden; Christopher Hussey, Senr., Treasurer; Nathaniel Barrett, S. D.; John Gardner, J. D.; and Sylvanus Pinkham and Jonathan Jenkins, Stewards. The next day (27th) the Lodge celebrated the Feast of St. John; proceeding, says the Record, "in procession to the Rev. Mr. Shaw's Meeting House, where the Beauties of Masonry, the infinite Profit and Advantage of Brotherly Love and Unity were learnedly, elegantly and politely displayed in a sermon, to a numerous and respectable audience by our Brother Zebulon Butler, the subject whereof he made Psalm 133, Verse 1st;" at the conclusion of which the Lodge "proceeded to a convenient place and dined together as Brethren." This was the first public Masonic celebration that ever took place on the Island, and the last,—the Lodge having in the intermediate time rounded off full one hundred years of its existence,—took place on the 24th of June 1871, being the anniversary of the nativity of St. John the Baptist, and of its own Centenary.

The occasion with its festivities—the two or three thousand strangers which it drew together—the presence of at least five hundred Masons, including two of the finest companies of Knights Templars in the country, in their rich and showy regalia, with flaunting banners and inspiring music—the wild excitement that pervaded the entire community—the public display of flags in the streets—and above all the munificent hospitality and kindly welcome everywhere manifested,

marked the day as an epoch, not only in the Masonic but in the local and domestic history of the Island. It was an event which the old will long remember and love to talk about in coming years, and which the young will transmit to their successors as a day of joy, fruitful of pleasant reminiscences.

We have not space in our pages for details, nor is their omission a matter of importance, for they may all be found in the secular papers of the day. The festivities, ceremonies, or services,—the incongruity of the parts leaves us at a loss how to classify the whole,—were opened on the preceding evening, in a large public tent, and in the presence of some six or eight hundred persons of both sexes, with what is called a "Sorrow Lodge"—a species of Lodge of which our Masonic Fathers were profoundly ignorant, and in which happy condition their successors of the present day might have remained, but for the aspirations of some of our ambitious Brethren to improve the old superstructure of the Order, by incorporating upon it the vagaries of the French and other Orientals of Continental Europe. We might nevertheless be able to reconcile ourselves to this, as to other innovations, were the ceremonies confined to the Lodge room and kept within proper limits; but they are ill adapted for public display, and the present exhibition of them was particularly objectionable, both in time and place, however impressively and eloquently the services may have been performed. The occasion which had called the Brethren together was a *Festival*, a day of congratulation and of joy, and it should not have been opened in such a manner that the satirist might with some apparent truth say

"— The funeral baked meats
Did coldly furnish forth the marriage tables."

We were not present at these ceremonies, for the sufficient reason, and perhaps for others, that the Grand Lodge, with which Body we were connected, were not officially apprised of them. We understand however that they were conducted by one of the Chaplains of the Grand Lodge of New York, and according to a ritual neither known to, nor recognized by, the Masonry of Massachusetts.

At the conclusion of these funereal services the audience dispersed, the citizens retiring to their homes, and the Brethren to the hotels and private lodgings provided for them. A reporter of one of the city papers the following day says, "very little sleep was enjoyed on Monday night, for the Sir Knights, hosts and guests were determined to extend courtesies one to the other, and accordingly *serenading* was the

order of the night"—like an Alexandrine line, with its "linked sweetness long drawn out!" Putting it in its mildest form, this was doubtless all very well, but, as a sequence, the connection, though natural, was not exactly in unison with its antecedent. The Latin poet understood the true relation of things better when he said—

"Singula quaque locum teneant sortita decenter—"

Let every individual matter becomingly retain the place naturally belonging to it.

At ten o'clock, on the following morning, Tuesday the 27th, a procession was formed, consisting of the M. W. Grand Lodge of the Commonwealth, with Grand Master Gardner at its head, under the escort of the De Molay Commandery of Boston, Sir E. T. Wilson in command, and the Sutton Commandery of New Bedford, Sir John A. Lee, commanding—the former numbering about one hundred and twenty-five members, accompanied by Gilmore's celebrated Band, with Gilmore himself at its head; and the latter with about eighty members and the New Bedford Brass Band. Both bodies were in elegant regalia, were ably handled, and never on any public occasion appeared to better advantage, or elicited more general or more worthily earned commendation. So far as we know, a company of Knights Templars never before appeared upon the Island. The presence of these two splendid bodies, therefore, on the present occasion, naturally excited the liveliest curiosity and interest among the many hundreds of men, women, and children who had never before witnessed a display, to them, so unique and brilliant. Next following these bodies, was Paul Revere Lodge of North Bridgewater, in full ranks, with an excellent Band. Then came large delegations from the Lodges on the Cape, the names of which we are not able to give. Union Lodge with its W. Master Bro. Joseph S. Barney, and some aged Brethren in carriages, closed the procession, numbering some five hundred or more Brethren, the whole under the marshalship of Past Master Macy, of the celebrating Lodge. The bodies so formed took up the line of march at about 11 o'clock and proceeded through the length and breadth of the town; we are not sure that any particular street was omitted, or that any blade of grass that had strength enough to show itself above the horribly projecting and ankle-breaking paving-stones was left untrodden upon. It was however some compensation for this annoyance, that all along the route, flags were freely displayed; wreaths and bunting and hearty welcomes, enthusiastic cheers and

bright faces were everywhere present. All outside the ranks appeared to be happy, and of course the sufferers could not be otherwise. But "all's well that ends well;" and soon after one o'clock the procession entered the mammoth tent for dinner, where tables were spread for about a thousand hungry guests. These were profusely and beautifully ornamented with flowers, and presented a picturesque and inviting appearance. The dinner was about the usual average of such dinners, and was soon disposed of, when the intellectual part of the services began. This was of a high order, and far above the usual experience. Bro. A. F. Chapman of Boston, at the request of the Master of the Lodge, presided at the tables and discharged his duties in an unexceptionable and creditable manner. The first speaker was of course the M. W. Grand Master of the Grand Lodge, and on this, as on all occasions when called upon in the discharge of any of his official acts, he acquitted himself to the acceptance of his audience and the satisfaction of his Brethren. He referred briefly to the first introduction of Masonry into the Island, sketching the history of the organization of the celebrating Lodge, reading the petition to the Grand Lodge in 1771 for its warrant, and closing this branch of his remarks by presenting the Master with an official copy of the original document, as noticed elsewhere. He then spoke of the organization of a second Lodge on the Island in 1826, under the name of Urbanity Lodge, and of its final dissolution in 1841; and closed with an appropriate and fraternal address to the members of the surviving Lodge, expressing a hope that their successors, when another century shall have rolled by, will find themselves in as happy and prosperous a condition as the present members find themselves to-day. Other speakers followed; all of whom we should be pleased to notice individually did our room allow of it. Among them were R. W. Past Grand Masters Dr. Winslow Lewis and William Parkman, and Deputy Grand Master Charles Levi Woodbury, who made a very fine and humorous address. Speeches were also made by Sir Knights E. T. Wilson of the De Molay and J. A. Lee of the Sutton Commanderies, and others. But it must suffice here to say that all the speeches were of surpassing excellence. Some of them were exceedingly eloquent and effective, and were received by the vast audience present with the highest satisfaction.

At four o'clock the banquet closed; and, out of the usual course, and altogether at the wrong time, the audience were invited to proceed in procession to the Methodist Church, there to listen

to an address by Bro. Joseph S. G. Cobb of Providence, R. I. The services here mainly consisted in the singing by the audience of a centennial ode, written for the occasion by Bro. A. E. Jenks, M. D. of Nantucket, and the oration, by Bro. Cobb. The number present was not so large by some hundreds as it would have been had the usual order of proceeding on such occasions been observed. The Brethren were all tired out, as were the bands, and needed rest, *and most of them took it*. The address was a very fine, well written, scholarly production, of its kind; but it was not well adapted to the occasion. The brethren naturally expected, as they had a right to expect, that the orator would lay before them the history of the Lodge — tracing its origin and progress, and sketching the general characteristics of its leading members, who had successfully carried it through, unbroken and without reproach, for an entire century. The speaker gave them nothing of this, though he gave them a very beautifully written and well spoken essay on the general subject of Masonry; and on an ordinary celebration of St. John's Day, no exception could be taken to its appropriateness.

The services here were followed in the evening by a "Centennial Ball," in the "Mammoth Tent." Of this our contemporary of the Nantucket Inquirer says — "It was a scene of rare beauty and enchanting loveliness, never to be forgotten by any one who was fortunate enough to be introduced into that Mimic World of delicate fragrance, light, life and music!" We suppose this will be enough for our readers on this point. Dancing continued until a late hour and was undoubtedly highly enjoyed by all who participated in it.

Thus closed this memorable celebration. There are many interesting incidents and reminiscences connected with it, which we should be gratified to notice, had not this article already spread itself out to an unusual and inconvenient length. The whole was eminently successful, and our Brethren of Union Lodge have abundant reasons to be satisfied with it, as their visitors have to be satisfied with them, and their generous hospitalities.

We may state here, what might perhaps have been better done in another place, that the Lodge was originally established under the name of Nantucket Lodge, and continued to be so known until January 1773, when on the petition of its Members, it was ordered that the name be changed and registered in the Grand Lodge Books as Union Lodge No. 5. The Lodge at its beginning was popular with the people. It started in June 1771 with six members only; and in the following December it reported the number to be sixty-five!

PROVINCIAL GRAND MASTERS OF ENGLAND IN AMERICA,
AND EARLY MINUTES OF GRAND LODGE OF ENGLAND.

On the 6th of October last, I visited the Grand Lodge Office in London, and through the politeness of the Grand Secretary, R. W. John Hervey, Esq., I was readily and freely permitted to examine the records of the Grand Lodge.

During my visit, Bro. Hervey called my attention to a small memorandum book, which, as I understood him to say, had been recently discovered, and contained the oldest list of Provincial Grand Masters in his possession. Its size was about seven inches by four. The covers were of paper, and its general appearance indicated age. A few of the pages of the first part of the book evidently contained Treasurer's receipts, and, I think, his payments. A cursory examination of them did not reveal receipts of moneys from our St. John's Grand Lodge at the time Bro. Price was at its head, nor do I remember to have seen any entry of a later time showing that fees had been derived from that source. The first entry was dated 1736. A few leaves at the end of the book embraced a record headed "An Account of Provincial Grand Masters," from which I extracted as follows, leaving out appointments to places other than the American Provinces.

Tomlinson for New England.

John Hammerton, Esq. for South Carolina.

Richd. Riggs Esq. Captain of an Independent Company in New York Provincial in New York.

Tho. Oxnard Esq. P. G. M. for North America in the Room of Bro. Tomlinson Decd. W. G. M.

Willm. Allen Esq. Recorder of y City of Philadelphia for y Province of Pennsylvania and the Territories thereunto belonging. Byron G. Mast 1749

["Byron" &c. may not belong to what precedes — J. T. H.]

George Harrison Esq. For New York in North America June 9 1753

Peter Leigh Esq. Chief Justice of South Carolina. Provincial Grand Master of South Carolina Mar. 30, 1754. Deputation not pd.

Jery. Gridley Esq. for all North America where no Provincial is Appointed Apr. 1755. Bro. Entick is to pay for this.

Beaufort G. M.

John Rowe Esq. P. G. M. for North America and the Territories thereto belonging where no other Provincial G. M. is Appointed; in the room of Henry Price Esq. who resigns in favor of Mr. Row, 12 May 1768.

Brother Hervey remarked that as it was the prerogative of the Grand Masters to appoint the Provincial G. Masters, such appointments were not reported to the Grand Lodge, and do not therefore appear in the records of that body.

No entry of fees from Pro. G. Masters were made in the "Minutes" until 1768. Other money accounts were given in them, as the practice was here in America to give them in our records.

Bro. Hervey showed me what he called "the Callendar"—a printed list of Grand officers and Lodges, dated either in 1768 or 1770. In it was "A list of the present acting Provl. GRAND MASTERS." At the head of it stands

"America North, Henry Price Esqr. of Boston,"

Some of your readers may take an interest in the following brief description of the "early minutes," or records of the Grand Lodge.

No original manuscript "minutes" exist previous to June 24, 1723.

Vol. I. of minutes embraces dates from June 24, 1723 to March 17, 1731.

II " " " " March 27, 1731 to April 26, 1771.

Volume I is commenced thus :

"This manuscript was begun 25th November 1723." It is folio in size. The first twenty-eight pages contain a list of lodges and the names of officers and members of a part of them. Each page has on it only what relates to one lodge, or at most two. Following this list is another designated as "A list of the Regular Constituted Lodges together with the names of the Masters and Wardens and Members of each Lodge as by Account delivered at a Quarterly Communication held 27th November 1725." Seventy-eight lodges are thus recorded on fourteen leaves. Several blank leaves follow. Then come the minutes of the Grand Lodge handsomely written, the first dated "Monday 24th June 1723." "His Grace the Duke of Wharton, G. Master." Succeeding the minutes of 17th of March 1731, many pages are devoted to the names of lodges. In a few instances only are the names of members given. The remainder of the volume, about one-third of it, is blank.

Volume II contains the account of the election and installation of Viscount Montague as Grand Master. Its chirography is for the most part elegant. On and after the 24th June 1735, the minutes of each meeting of the Grand Lodge are signed by the Grand Master, which practice as Bro. Hervey informed me has been continued to the present time. Previous to that date, he thinks, the minutes were written on loose papers or small books, from which they were copied into the large books which I have here noticed.

J. T. H.

GRAND MASTER OWENS,

ON WHAT CONSTITUTES QUORUM FOR BUSINESS & WORK.

DEAR BROTHER MOORE—Among the decisions found in the able address of the Grand Master of Virginia, delivered at the last annual communication of the Grand Lodge, was one determining the quorum of a subordinate Lodge, under the old Constitutions. He decides, it was "requisite that seven members of a Lodge should be present in order to open and transact business and to do masonic work." In reporting upon this decision, the Committee to whom the Address was referred say, "they cannot affirm the decision * * *," that "although this ruling is sustained by the constitutions of many of the Grand Lodges who have made it the subject of special legislation; in this Grand jurisdiction, however, no such legislation obtains, and the Ritual of the order and the general provisions of the masonic constitutions remain in full force"—which Report was adopted by the Grand Lodge. Although I differ from the Committee in their interpretation of the rule, I fully concur with them in the propriety of omitting any legislation on the subject, simply because established facts should merely be stated or consistently interpreted.

As this subject finds its source in the fundamental Regulations of the Institution, it becomes a matter of some interest to the Craft generally, whether, of the two decisions, that of the Grand Master or that of the Grand Lodge, gives the true version of the law.

The written constitutions do not, in so many words, directly define the number requisite for a quorum; hence we are to seek it among the ritualistic customs and oral teachings. The traditional history, giving the original composition of the three Lodges, furnishes the principle from which the correct number is found. It required no very great degree of adroitness or profound wisdom to make this popular legend subservient to a practical utility in the arrangement of the plan for Lodge government and work. This principle, which determines a uniform number for a Lodge quorum, was wisely imbedded in, and became an integral part of the system at the time modern Freemasonry received its first permanent organization. The committee seem to have overlooked the force of this principle as applied to the practical operations of the Institution. Differing from the Grand Master, they attribute an imperative significance to that theoretical feature of the ritual which appropriates *three* as constituting the quorum of a Masters' Lodge. The ritual of course controls the ceremonial customs and has a direct influence upon the internal usages of the order; yet, powerful as the ritual may be in its moral force, it is scarcely to be expected that in every particular it can consistently bear a literal construction, save in the personal application of its impressive symbolism and beneficent teachings.

Under the old ritualistic Regulations the business of a Lodge was transacted in the Entered Apprentices' Lodge where *seven* is the quorum. A Masters' Lodge could only be opened by ascending through the Apprentices' and Fellow Crafts Lodges, and after finishing its labors, it descended through the same channel, each Lodge being respectively closed in due form. The consequence was that as *seven* were required to open and close the first Lodge, that number was necessarily retained through all the Lodges until the final close for the occasion. This is the system as formerly practiced in America, and I believe is the custom generally practiced by the fraternity in other countries at the present day.* The confusion in this instance has arisen from the transfer of business from the Entered Apprentices' to the Masters' Lodge without probably sufficient care being taken to properly cover the defect which the change caused. The violent disarrangement produced thereby could not have been fully apprehended by the brethren at the time. The system which blended so harmoniously and had worked so advantageously for a long series of years, had by the change, been absolutely inverted. The Lodge which in the general system was established as the base of the column and furnished the material necessary in perfecting the Lodges above, was shorn entirely of its fundamental characteristics, while the Masters' Lodge, which hitherto had been dependent upon the Apprentices' Lodge for its working quorum, with the single duty assigned it—save when in a judiciary capacity—of conferring a degree, was not only transformed into an independent Lodge, but endowed with legislative or business function *salsó*. To secure an advantage in one respect, the symmetrical model of the superstructure of Freemasonry itself was impaired. This extreme radical modification was not properly appreciated. The impression seemed to prevail that as the system was universally and religiously regarded by the Craft, there would be no danger of any deviation from it. This conjecture which exhibits the prevailing anxious feeling at the time, might probably have been verified if Old Time had laid aside his scythe and permitted that generation to live on forever. But this would not do, and those brethren are passing away, and with them, to a serious extent, many of the vivid impressions of old-time-Masonry. Every year there are fewer to contend for them, and their beauty grows dim before the scintillations of the modern ideas which shoot up from Aspiration's precocious efforts.

Those Grand Lodges which subsequent to that period have legislated on the subject of a quorum, have probably done so to quiet some local agitation, but I believe that in every instance *seven* has been designated as the Masonic quorum. The effect of adopting the report of the committee, is to require the presence of *three* only, for the transaction of Lodge business.

* As the rule is, or formerly was, practised in Virginia. We do not think it is so general at the present time as our correspondent supposes it to be. The Grand Master however was deciding the question in the light of the practice in his own jurisdiction. — Editor.

The whole responsibility of the Lodge, with its consequences, rests entirely with three members, while that Grand jurisdiction is unwilling to permit a less number than seven, in one instance, and five in another, to confer the first and second degrees. There seems to be a want of consistency in this system of arrangement incompatible with our old fashion views of symmetry; hence it is to be regretted that the argument inducing the Grand Lodge to come to that conclusion does not accompany that decision.

A writer on Masonic jurisprudence remarks, "that the written laws say that three must rule a lodge, five may hold a Lodge, but only seven can make a Lodge perfect." A Lodge cannot be regular without a quorum, nor perfect unless in a fit condition for Masonic work, and no degree can be properly conferred with a less number than seven. This fact was fully realized by the originators of the Masonic degrees, consequently the number necessary for the work was selected and fixed upon, and the system so arranged that the number was necessarily carried up from the Apprentices' into the other degrees, which number formed the quorum. This subject is a matter of some interest so far as its notice may keep alive the peculiarities of the Institution. In my observations I have discovered no disposition among the Craft generally to disregard any of the old customs of the Order; on the contrary, a desire is evinced by the fraternity to practice those ceremonies which are among the oldest and most unique. But still all are more or less disposed to glide, it may be inadvertently, into the spirit of advancement which progresses with the educated mind, so that really it seems to be a difficult matter to perceive, in the innovations which sometimes insidiously bury themselves among our antique characteristics, the injury which they lay the Institution liable to. In the present instance however, it is in my judgment simply a misinterpretation of the Masonic ritual, which is an error easily rectified, and therefore is of no vital import.

Yours in fraternal love,

D.

GRAND COMMANDERY OE VIRGINIA.

The Grand Commandery of Virginia at its annual session in December last, adopted the report of the committee, recommending the separation of that Body from the Grand Encampment of the United States, and that a request for such a separation be presented at the meeting of the latter Body next month, and concluding as follows:—

"That while we will keep our desire for independence, if not granted, in due bounds, we will ever stand ready and willing to unite with sister State Commanderies, when they shall be in sufficient number to command a hearing, in forcing so far as we can in a courteous and knightly manner, the Grand Encampment to allow a peaceful and honorable withdrawal to such Grand Commanderies as desire to maintain a separate existence."

OUT OF THE OLD HOUSE, NANCY.

BY WILL. M. CARLETON.

Out of the old house, Nancy — moved up into the new;
All the hurry and worry are just as good as through.
Only a bounden duty remains for you and I,
And that's to stand on the doorstep here, and bid the old house good-by.

What a shell we've lived in these nineteen or twenty years!
Wonder it hadn't smashed in and tumbled about our ears;
Wonder it's stuck together and answered till to-day,
But every individual log was put up here to stay.

Things looked rather new, though, when this old house was built,
And things that blossomed you, would have made some women wilt;
And every other day, then, as sure as day would break,
My neighbor Ager come this way, invitin' me "to shake."

And you for want of neighbors was sometimes blue and sad,
For wolves and bears and wild cats was the nearest ones you had;
But lookin' ahead to the clearin' we worked with all our might,
Until we was fairly out of the woods, and things was goin' right.

Look up there at our new house! — ain't it a thing to see?
Tall and big and handsome, and new as new can be;
All in apple-pie order, especially the shelves.
And never a debt to say but what we own it all ourselves.

Look at our old log house — how little it now appears!
But it's never gone back on us for nineteen or twenty years;
An' I won't go back on it now, or go to pokin' fun,
There's such a thing as praisin' a thing for the good that it has done.

Probably you remember how rich we was that night,
When we was fairly settled, an' had things snug and tight;
We feel as proud as you please, Nancy, over our house that's new,
But we felt as proud under this old roof, and a good deal prouder, too.

Never a handsomer house was seen beneath the sun;
Kitchen and parlor and bedroom — we had 'em all in one;
And the fat old wooden clock that we bought when we come West
Was tickin' away in the corner, there, an' doin' its level best.

Trees was all around us, a whisperin' cheerin' words,
Loud was the squirrel's chatter, and sweet the songs of birds;
And home grew sweeter and brighter — our courage began to mount —
And things looked hearty and happy then, and work appeared to count.

And here one night it happened, when things was going bad,
We fell in a deep old quarrel — the first we ever had ;
And when you give out and cried, then I like a fool give in,
An' then we agreed to rub all out, and start the thing ag'in.

Here it was, you remember, we sat when the day was done,
And you was a makin' clothing *that wasn't for either one* ;
And often a soft word of love I was soft enough to say,
And the wolves were howlin' in the woods not twenty rods away.

Then our first-born baby ; a regular little joy,
Though I fretted a little, because it wasn't a boy ;
Wan't she a little flirt, though, with all her pouts and smiles ?
Why, settlers come to see that show, a half-a-dozen miles.

Yonder sat the cradle, — a homely, home-made thing ;
And many a night I rocked it providin' you would sing ;
And many a little squatter brought up with us to stay ;
And so that cradle, for many a year, was never put away.

How they kept a comin' ! so cunnin' and fat and small !
How they grewed ! 'twas a wonder how we found room for 'em all ;
But though the house was crowded, it empty seemed that day
When Jennie lay by the fire-place there an' moaned her life away.

And right in there the preacher with Bible and hymn-book stood,
"Twixt the dead and the living," and "hoped 'twould do us good."
And the little white-wood coffin on the table there was set,
And now, as I rub my eyes, it seems as if I could see it yet.

Then, that fit of sickness it brought on you, you know ;
Just by a thread you hung, and you e'en a'most let go ;
And here is the spot I humbled, an' give the Lord his due,
When the doctor said the fever'd turned, an' he could fetch you through.

Yes, a deal has happened to make this old house dear ;
Christenin's, funerals, weddin's — what haven't we had here ?
Not a log in this buildin' but its memories has got,
And not a nail in this old floor but touches a tender spot.

Out of the old house, Nancy — moved up into the new ;
All the hurry and worry is just as good as through ;
But I tell you a right thing here, that I ain't ashamed to say ;
There's precious things in this old house we never can take away.

Here the old house will stand, but not as it stood before ;
Winds will whistle through it, and rains will flood the floor ;
And over the hearth, once blazing, the snow-drifts oft will pile,
And the old thing will seem to be a mournin' all the while.

Fare you well, old house ! you're nought that can feel or see,
But you seem like a human being — a dear old friend, to me ;
And we never will have a better home, if *my* opinion stands,
Until we commence a keepin' house in the house not made with hands.

THE ANTIQUITY OF OUR CRAFT.

[CONTINUED FROM PAGE 269.]

How early did our Institution begin ?

The Bible lays upon our altar, and our tradition says that King Solomon was our founder. The seal of Solomon is among our symbols.

Architecture was imported into Jerusalem by Solomon.

His leading architects were from Phœnicia, and probably many of the Craftsmen. The names of several of the masonic tools used in building the Temple are not Hebrew, — for instance, "the Plumb-line." The marks which the Masons placed on the stones which they built into the wall, are not Hebrew letters. These marks are seen on the old foundation stones still ; and one of our learned brethren, Maj. Ben. Perley Poore, in an address delivered at Washington, states that he has seen them. Our Rt. Reverend Brother, Past Grand Master Randall, in one of his addresses, also stated a similar fact. The same marks found on these stones are found cut by Latin Masons on the stones of Rome ; are found on the stones of the Gothic Churches built by the Freemasons of the middle ages ; are found on those of the Knights Templars' Chapels and Preceptories. Many of them are used by stone masons to-day, and several of them are found among our own symbols. What a line of derivation ! I said it was an imported art to Jerusalem. At Ispahan, in Persia, Sir George Ouseley copied what he thought was an ancient inscription in early Persian : it proved to be a lot of Masons' marks. It is not unusual to find usages and symbols adhering to a Craft through centuries, until even the meaning of the symbols is lost to those who continue to regard and perpetuate them. Thus, in Virgil, you find that the flying Trojans bore their Gods on the sterns of their ships : so also did the Romans, as says Petronius in his description of the ship of Lycas ; and at this day, when the creed of the Roman mythology has been superseded for fifteen hundred years, every ship of commerce still bears on her stern carved symbols, cornucopias, and penates, exactly such as were then in use. The shipwright still carves them ; it does not concern us whether owners or sailors retain some ill-defined faith in their power as amulets.

These Masons' marks, therefore, in a similar light, serve to trace the migrations of the art from one country to another from an early period in the history of the ancient world, and their importance in an antiquarian sense, even apart from their deep significance to us as Craftsmen, can hardly be estimated.

These Masons' marks are undergoing the examination of the learned still, and, as philology opens the lost languages of the ancient civilization of the East, the origin of the marks will be better settled. Many of them are

thought to be letters of some now extinct alphabets ; and we must await the slow progress of many cognate studies before science can increase our light.*

The chain of descent is important in connection with other things. A distinction is sought by many to be based on the phrase, "Speculative Masonry;" as used in our Royal Art, tending to show that Speculative Masonry was peculiarly a modern invention, and separable from the Ancient Craft Masonry. The point, like all others, is one for argument and evidence rather than a mere assumption, that our traditions are false. Suppose that we admit there is a distinction between the mere arts of dressing stone according to lovely artistic designs, laying wall, and drawing geometrical plans of architecture, considered in a material sense, and the creed of speculative opinion held by the initiates in this art, are we, therefore, bound to assume that they did not hold these opinions? If we show that much of the symbology now illustrative of those opinions, and that many of the usages now prevalent in the Craft, also, were used by them in ancient time, a strong line of demonstration is established, that, in the absence of actual proof of their modern introduction, would appear conclusive.

After the labors of modern scholars, it will hardly be denied that many of our symbols can be traced backward through Gothic Cathedrals and Templar edifices, as well as through Rosecrucian writers, to the era where modern civilization takes its departure from the ancient ; and, through other channels, these same symbols can be followed into cognate connection with the speculative metaphysics of the era of the Jewish Captivity.

This is no idle whim : there are identities and similarities which blend into a chain of considerable and growing plausibility, sufficiently so to make the continued investigation a matter of much interest with many scholars. It is difficult to trace anything through the dark ages which followed the decay of the Roman Empire; until the Crusades brought Greek literature, and the Spanish Moors brought Arab science, into Europe. Through these channels a rich flood of learning poured, which, like all that came from the holy East, was grasped at with avidity. Oriental, Jewish, and Arab doctors, deeply instructed in the mystic metaphysics of the Hebrew Kabbala, came as teachers of medicine, alchemy, astrology and the cognate sciences. Leaders of the church, like Albertus Magnus and St. Thomas Aquinas, no less than laymen like Villeneuve and Cordova, drank at their fountains. Under the new instruction they sought the philosopher's stone, the influence of the stars on human fortune, and the elixir of life ; and from the Kabbala they drew the power of numbers, and the occult meanings, included in the Hebrew and Christian Scriptures. These men had societies, with initia-

* The curious may instructively compare those given by King and Jennings with the Hermetic alphabets in the translation of the Nabethian MSS., on that subject, into Arabic, by Bin Washish, a thousand years ago, and rendered into English and published by Hammer ; a copy of which can be found in the library of that learned Mason, Col. William B. Greene.

tions, where knowledge, held as a sacred trust, was, little by little, revealed to those proved worthy to receive it. Vigils and purifications were demanded of the candidate. The firmness of his nerves, the strength of his faith, were first ascertained ; an ascetic virtue was needed to fit him to receive light. These were the Rosecrucian societies. Their tenets were equally compatible with a liberal orthodoxy in Christian, Hebrew, and Arab faith.

Their aspiration was for a perfection of knowledge and purity, in order to obtain a fulness of light.

Regarding their secret initiations, we know from Cornelius Agrippa's letters that in 1508—9, he was in a secret society devoted to these studies. We know, also, that the formulas of initiation, purification, and light, are set out in the *Idra Rabba* which, as a part of the *Zohar*, had been introduced by the Rabbi Moise ben Nachman into Spain before his death, A. D. 1300, and continued to be the delight of the learned. (See Frank Kab. 93.) The rules and principles, restricting these initiations in Kabbalistic learning, are given with great particularity in the *Zohar*. Two persons could not be received at the same time, nor instructed at once ; and, in the metaphysics of the "*Mercaba*," one could not receive the whole instruction at once, but little by little. Progress was by degrees ; and the upper grades were only reached at extreme age ; through merit, and by very few. This Kabbalistic Rosecrucianism is, at least, as early as Avicennes' time in Europe. From the rigorous way its secrecy was guarded, the public, though knowing much of the savants, seem to have known far less of their secret organization than they now know of Masonry. This is not strange. The dangers that beset secret organizations and liberal opinions in a despotic age need not be stated here. The Inquisition prowled on the scent for heresy. Reuchlin and Cornelius Agrippa, expounding the mirific word, risked like perils for metaphysical, with those Galileo encountered for scientific discovery. Some protection men of letters could obtain from liberal, curious, and learned churchmen ; but for a secret lay society, with humane aspirations, the feudal power had no velvet on its cruel paw. Even the church could not avert the swift extermination, by the feudal despots, of all such dabblers when discovered. The fate those poor soldiers of the Cross,—the Knights Templars,—met from Philip the Fair, shows how unutterably more savage than the church was the despotic prince, who saw in every secret society a conspiracy against his state, and in every generous thought a war against the divine right of thrones. What was said had to be so cautiously guarded, separated, and concealed in its connection and purpose, that, although it might be clear to the initiates, it should be utterly unintelligible to profane curiosity. We catch among the guarded writers of this age, many veiled allusions, which indicate the existence of these societies, their symbols, and fragments of doctrines ; perhaps, as much as the regard of the initiates for their lives and liberty, or of their obligation, would admit of, certainly more than I shall group together in this lecture.

H. C. Agrippa, in his work "on the Vanity of Science," published in A. D. 1527, says, ch. 90, of alchemy: "I could say, moreover, very many things of this art, yet not very much against me, had I not sworn (as they are wont to do which receive orders) to keep silence. . . . I mean, that is to say, that I have almost rashly uttered the name of the thing whereby I should be a sacrilege and forsworn, yet I will speak it with circumlocution, but somewhat more obscure, that none but young beginners in the art, and they which be trained up in the mysteries thereof may understand it. . . . I deem this art, for the familiarity which I have with it, especially worthy of the honor with which Thucydides defineth an honest woman, saying she is best of whose praise or dispraise there is very little communication."

The "Rose Croix" symbol, if not directly of crusading origin, as some think, is as early as the suppression of the Templars. It is clearly figured, a few years after that event, by that pure and matchless poet, Dante, who died A. D. 1321.

A learned Mason will find it difficult to read *El Paradiso* of Dante without feeling that Dante was illuminated with masonic light. Traces of the Rosecrucian and masonic symbols are frequently found in his inspired pages. The mystic cross, described in the fourteenth canto, blazing in mantling crimson rays, and anon scintillating "from horn to horn" a boreal light that gave forth ravishing melody, is strikingly Rosecrucian, especially when we join to it the description, in the thirtieth canto, of his initiation and perfection through that river of light which enabled him to see in heaven that goodly light, "the Rose," the amplitude of whose pure light was more extended than the sun, and by means of which the Creator is visible to the elect initiates on their more than million thrones around that mysterious dwelling of joy.

The student will not confound the universal rose of light with the "rosa mystica" described in the twenty-third canto. The instruction from the centre of the sainted circle given by King Solomon, and many other passages, that, for masonic reasons, I prefer the reader shall examine instead of my citing them, will gratify the Blue Mason, while the Knights Templars cannot refrain from thinking that his bitter denunciations in the purgatory and hell of Philip the Fair and Clement V., the arch persecutors of their ancient crusading brothers, together with the significant care he takes to say that among the dwellers in "the rose," will not be found Bertrand de Goth (then reigning as Pope Clement V.); that God will not endure him long in his holy office, but thrust him down into hell with Simon Magus,—all, to say the least, show a startling nearness of similarities and sympathies too curious to be merely accidental.

In Nicholas Flamels MSS. of about A. D. 1380, and in his description of the symbols in the bark book of Abraham the Jew, which he had voyaged into Spain to obtain instruction in, many notable symbols are repeated, and

on his charitable edifices numerous others are described to have been carved.

Paracelsus, a century later, declares the Kabbala to be one of the four pillars of medicine; and Cornelius Agrippa, a little later, besides acknowledging his membership of a society, wrote learned treatises on the doctrines of the Kabbala and its application to science, which, at the beginning of the following century, were followed by Behmen's extraordinary metaphysical works. The scientific writers of this century abound in references to the secrecy of the organization of the fraternity who professed all known and occult arts and sciences, and we readily recognize the Rosecrucian character of their doctrines, and that much of their symbology is distinctly masonic. As Freemasonry now exhibits the combination of practical art and speculative doctrine, so the Hermetic alchemy of that age combined all known science with speculative theology. Architecture had a broader signification with them than is now accepted; Agrippa informs us that it included all metalurgy: which may explain partially why we, as Freemasons, perpetuate the fame of the first artificer working in metals, and of the most distinguished architecture therein. The transmutation of metals, whether by aid of the "Quintessence" or of the Holy philosophers' stone," was an important part of the Hermetic art.*

[TO BE CONTINUED.]

THE GRAND LODGE OF ENGLAND ON THE RECEPTION OF ITS GRAND MASTER IN AMERICA.

We take especial pleasure in laying before our readers the following extract from the interesting proceedings had before the Grand Lodge of England at its Quarterly Communication in June last. The session, which was largely attended, was opened in person by the Earl de Grey and Ripon, its Grand Master, in a short address in which he took occasion to thank the Brethren for his unanimous re-election, during his absence, as their Grand Master, and then proceeded as follows:

Brethren, as I am addressing you on this occasion, I cannot help availing myself of the opportunity—and I gladly seize the very first opportunity I have had since my return to this country—to convey

* The first three Alchemic principles were salt, mercury, and sulphur. Are they represented in our rituals by —, —, —? For their spiritual significance see Behmen's Clavis, vol. 2, or the 2d principle. Two of the three symbols he gives for these principles are found among the old Mason marks.

to you from our Masonic Brethren in the United States the warm expression of the truest Masonic feeling — (cheers) — which they charged me on their behalf to carry with me across the Atlantic and to communicate to the Grand Lodge of England. They gave me, brethren — not to me the individual, but to me, the Grand Master of England, the representative of English Masonry — a magnificent reception (Hear, hear,) A reception which proved the hearty Masonic feeling by which they were united to all Masons of the old mother country. (Hear, hear,) As you are all probably aware, the Masons of the United States of America are not bound together by a single Grand Lodge: they have Grand Lodges in all, or nearly all, I believe, of their States and territories; and, consequently, although the meeting I attended was in name but of one district — the district of Columbia in which the city of Washington is situated — there were nevertheless present on that occasion Masons from every part of the vast continent over which the dominion of the United States extends. They came from New England in the north, from Iowa, on the west, and from Georgia and Louisiana on the South. The meeting was composed of men who came, I might have said, some thousands of miles to attend it, with the view of showing that they felt themselves bound to the Masons of England by a warm tie of fraternal union. I was charged to express those feelings to you. It is to me a most gratifying task to have such a duty imposed upon me, and I think you will agree with me — I think you will support me — in that which I said to that great meeting when I told them that I would insure to every American Freemason who might come to this country at any time the warmest, the heartiest, and most fraternal greeting by the Grand Lodge of England. (His lordship resumed his seat amidst loud applause.)

The following is an official copy of a Resolution communicated to the Grand Master of the Grand Lodge of the District of Columbia:—

Resolved. That the Grand Lodge of England having heard from the Most Worshipful Grand Master a very gratifying account of the cordial and fraternal welcome given to him by the Freemasons of the United States of America, seizes the earliest opportunity of tendering its most sincere and heartfelt thanks to the Grand Lodge of the District of Columbia and to other Grand Lodges and brethren of the United States for their very hearty and enthusiastic reception of Earl de Grey and Ripon, Most Worshipful Grand Master, as representing the Grand Lodge and Freemasons of England.

JOHN HERVEY,
G. S.

o.....o
: Seal of :
: Grand Lodge :
: of :
: England. :
o.....o

DE GREY AND RIPON,
G. M.

GRAND ORIENT OF ITALY.

We are in receipt of an official circular from the authorities of the Grand Orient of Italy and its colonies, dated Florence, June 2 1871, which we translate as follows:

A circular of our Grand Orient of the 10th of March, the current year, summoned the Lodges of the National Masonic Union to a general assembly at Florence on the 29th of May last.

To-day we have the pleasure to announce to you that this assembly has taken place, and we have the further satisfaction to state that its resolutions have been such as will contribute efficiently to the work of the Order — (*au travail de la Pierre brute*—work of the Rubble stone). The assembly has accepted the resignations of the Grand Masters given on the 7th of September, 1870, through Bro. Ludovic Frapolli, namely of Bros. Joseph Mazzoni, G. M. and Frederick Prescetto, D. G. M., and has voted to continue the work under Deputy Grand Master Joseph Mazzoni, until the next general meeting; and to this end has filled all existing vacancies in its council.

The assembly also voted that a general constituent convention of the Masonic Lodges of Italy *shall take place in ROME* in the course of the month of November next, and that to this convention will be admitted, with exceptions, some of the irregular Lodges, on the condition however that they shall be previously recognized by a mixed commission; and that they will engage thereafter to conform to the laws of the majority.

The assembly has also given notice that the Grand Orient will have to comply as soon as possible with the order to establish itself in the new capital of Italy, and has voted the necessary funds for that purpose.

The address of the acting Grand Master is Joseph Mazzoni, Deputé au Parlement, Italien, Florence.

If we understand this movement correctly, it is a reconciliation of previously existing difficulties and irregularities, and a consolidation and union of the fraternity in Italy, preparatory to the permanent establishment of the Grand Orient at Rome, as the future seat of its government in November next.

WASHINGTON COMMANDERY, NEWPORT.

On the invitation of M. E. Grand Commander Dean, we had the pleasure to accompany a delegation of the Grand Commandery of the State a few weeks since, on a flying visit to Washington Commandery at Newport, Rhode Island, for the purpose of witnessing its work and looking after its welfare generally; and we are pleased to say we found there an enterprising and flourishing Body, with a full role of intelligent and zealous young members, with a sprinkling of veterans who have come down full of zeal, hale and hearty, from times when Masonry of every grade, in that city, as elsewhere in the State, was called to struggle hard for an existence. But these times have passed away, we trust never again to return. The work of the Body, though not yet quite up to the standard recently adopted by the Grand Commandery, was eminently satisfactory, and some parts of it were exceedingly appropriate and impressive. The order of the Temple was conferred by its competent Commander Sir Knight Eldred, and at its conclusion the Grand Commander addressed the Sir Knights in an able and interesting manner on the general principles of the Order, the duties of its Members, and the important benefits which, when properly conducted, such Commanderies are calculated to confer upon the communities in which they exist. He was followed by Sir Knight Moore who spoke of the past history of the Body, its present condition and encouraging prospects for the future. At the conclusion of these remarks the visitors were invited to the banquetting hall, where they found the tables beautifully and bountifully spread, and where all passed an hour in pleasant social intercourse. On the following morning we took the steamer for Providence, passing through Narragansett Bay and up the river to the city, and a more agreeable sail, if sail it was where no sails were used, we have rarely enjoyed. The morning was lovely, the water without a ripple, and the shores of the river, studded with beautiful residences, fine farms, and rich foliage, presented a scene at once picturesque and attractive. We know of no river of its length in New England, with the fine accommodations for tourists and private families on its shores, more inviting as a summer resort. Having spent a part of the day in Providence, and enjoyed the hospitality of friends there, we took the cars in the afternoon for home, well pleased with our excursion.

THE ORDERS OF CHIVALRY

have their advantages, inasmuch as they cultivate and preserve that nice sense of honour, that delicate perception of the true and the beautiful, which is the attribute of all noble minds. While Freemasonry teaches justice, benevolence, and goodwill, chivalry exhorts us to the practice of self-denial and courtesy in every relation of life.

There can be no doubt that the Masonic Orders of Chivalry now flourishing in England, preserve the essential characteristics of the ancient knightly fraternities, and we need not, perhaps, pry too archaeologically into their precise origin. It is at least certain that several English royal princes, including two who were afterwards kings, took a leading part in the organizations of both the Red Cross and Templar degrees, and as the Constantinian Order has now been so firmly re-established in England, let us hope that the two great bodies of chivalry will for ever distinguish themselves amongst Masons by the exercise of those rare but invaluable qualities which ought to be the peculiar characteristics of Christian Knight Masons. — *London Freemason.*

GRAND MARK MASTER.

A correspondent asks what is meant by "Grand Mark Master," the title being new to him, and whether it has anything to do with Ancient Craft Lodges. We are not surprised at the inquiry, for all our American masonic readers have not been yet educated up to that point, though too many of them are proficient in many similar things equally new in the masonic vocabulary. The explanation however is, that our English Brethren have taken the Mark degree, as we understand it, — and which was originally practiced in this country as a "side degree" and retailed by masonic peddlers, — organized it into Lodges, and through them formed what they call a "Grand Mark Lodge," the presiding officer of which is denominated the "Grand Mark Master." They have also done the same thing with another "side degree," fortunately not yet much known in this country, called the "Ark Mariner," — supposed to be lineally descended from Noah the Patriarch! — formed a Grand Lodge of "Royal Ark Mariners," with a Grand Royal Ark Mariner Master, or some such incomprehensible title, for its presiding officer. The truth of the matter is, our English friends are getting to be just about as ridiculous in these matters as we are ourselves, and if we don't keep a harp lookout they will in a few years outstrip us. Both would show more sense and a better appreciation of the fitness of things, if they would restore the Mark degree, as a third section to the Fellow Craft's degree, where it properly belongs, and in which connection its true value can alone be made appreciable.

IN ROME.

ROME the capital of Italy ! Rome the seat of a Masonic Grand Lodge ! Such are the events of the day, and they may well arrest the attention of Europe—and especially of the Craft—even in this age of startling changes. Not a twelvemonth has elapsed since the dogma of Papal infallibility was launched from the Vatican ; and now we find the champions of reason installed under the shadow of St. Peter's dome. But a few years ago, by a solemn curse, which ought to have swept Freemasonry away for ever, every member of the Brotherhood was consigned to perdition. And now the Grand Master of Italy dates his decrees from the city of the Cæsars, in sublime forgetfulness of the ill-advised and impotent malediction.

Truly, Time has reversed the verdict of the past, and many bitter memories of grief, of pain, and persecution are blotted out in the radiant hopes of the present. It is simply a matter of history that ever since the promulgation of the bull of Pope Clement XII., in 1738, against the Masonic Society, the court of Rome has denounced the Fraternity in every land to which its influence extended, or where its voice could be heard ; and not content with denunciation and proscription, there are well-authenticated instances that it has often, by means of the detestable tribunals of the Inquisition, satiated its vengeance in the blood of Masonic victims. If the prison walls of the Castle of St. Angelo could speak, many a hideous tale would be told, and many a scene of horror revealed. But the day of light has more than dawned, and the sun of Freedom and Fraternity rides high over the walls of the Eternal City.—*Freemason, London.*

ANTI-MASONRY IN ILLINOIS.

—The spirit of anti-masonry is not dead in Illinois. D. D. G. M. Babcock, of the second District, in his report says : —“ This District is the hot-bed of anti-masonry in our State, and the disciples of Blanchard, Finney, and others, are leaving no stone unturned to destroy our order, and, futile though their efforts be, yet they exercise an influence over many who are good, worthy men, and who would otherwise come among us. The members of our order in some parts of my District, are undergoing a persecution second only to that which followed the Morgan excitement. Good, honest, upright men, because they are masons, are proscribed from office wherever and whenever the anti-masonic element is strong enough to prevail. Even the doors of some churches are closed against good, loyal, christian men, who are masons, and no occasion is omitted to villify and malign their characters. Judging from the past history of these opposers of masonry, and from the spirit they now manifest, I am led to believe that if they were numerically strong enough, the members of our order would be persecuted with a hatred and cruelty by the side of which that of the Romish inquisition would vanish into utter insignificance. But our order is founded on the immutable principles of truth, and I have no fears that our opposers shall permanently succeed.”

JURISPRUDENCE.

DECISIONS BY GRAND MASTER OF ILLINOIS.

20. It is the right of a brother against whom charges have been preferred to testify upon the trial thereof.
21. No publicity should be given to the expulsion or suspension of a member pending an appeal.
22. A Lodge cannot enforce a “tax” upon its members beyond the amount prescribed by the by-laws.
23. It is improper to use the seal of a lodge upon papers or letters of a personal character.
24. The right to visit a lodge is *not* absolute, it may be refused for good reasons.
25. A visiting brother is not *obliged* to exhibit a “travelling certificate” from either this or any other jurisdiction ; no amount of documentary evidence is *alone* sufficient to prove one a Mason.
26. A Lodge granting permission (upon request) to another to confer the second or third degree relinquishes jurisdiction, and the lodge receiving such permission must cast the ballot for the candidate.
27. The Master of a lodge is entitled to vote as a *member* ; in the event of a tie it would be proper for him to cast an additional or deciding vote as *Master*.
28. Simply deposing an officer of a lodge from office does not affect his standing in his lodge nor his rights as a Mason.
29. Lodges U. D. have territorial jurisdiction co-equal with other lodges, which in effect is ceded to them by the lodges recommending their formation.
30. It is improper to permit the use of a lodge-room for a public meeting.
31. The time for holding regular meetings of a lodge is fixed by law, and as a lodge *cannot* suspend or annul a by-law, it cannot, therefore, close for a period beyond the time thus prescribed without a dispensation from the Grand Master.
32. An office is not vacated by permanent removal of the incumbent from jurisdiction. To *accept* resignation of an *elected* officer of a lodge and hold special election to fill vacancy requires authority of Grand Master.
33. When a lodge receives a petition from an applicant who resides beyond its jurisdiction without consent of proper lodge and the same is rejected, the lodge having *lawful* jurisdiction ought to duly consider the fact, but is *not bound* to ask consent of said rejecting lodge in order to receive and act upon petition of said applicant.

THE GRAND ORIENT OF HAYTI. was founded in 1823, and controls all the degrees of Masonry in the Republic from the first to the thirty-third. A. T. Bouchéran is the present Grand Master, and Gen. E. Bourjolly, of Port-au-Prince, Grand Secretary. It has eighteen subordinate Lodges under its jurisdiction, together with the Lodges of Perfection, Chapters, Councils and Consistories appropriate to the Scottish Rite. We think President Boyer was its first Grand Master. It is of course composed mainly of colored men.

SCRIBNER'S MONTHLY MAGAZINE: — By an oversight we neglected to notice the June number of this excellent Magazine, of which it is sufficient at this late day to say that it contains more than its usual variety of excellent and interesting articles, including a second article on the "Wonders of the Yellow Stone Valley," and a very readable article on the "Lights and Shadows of the War." "Three leaves of a story," a poetical article; "Leipsic and its Fair," all finely illustrated; and others of merit. The issue for July is also a rich number, and leads off with a splendidly illustrated article by J. T. Headley on Philadelphia. The next article is a very interesting account of Mr. W. H. Hallock's "Jaunts in Japan," in which some valuable information is given concerning out of the way portions of that marvellous island. This is followed by a Fourth of July Story; "the Gunpowder Plot;" a poem "Under the Elms;" "Back Log studies;" "Free Trade and Protection;" "A plea for Chinese labor;" "My Husband's first love;" "Edson's mother," a quaint story by Susan Coolidge; and numerous other interesting and instructive articles, beside the editorial departments which are, as usual, very readable. These close a number of Scribner's which will form delightful reading for summer days. Scribner & Co. New York, \$3 a year.

Since writing the above, the August number of Scribner's Monthly has come to hand, particularly rich in instructive and interesting articles. "What are they doing at Vassar?" is the suggestive title of the opening article by Rev. H. II. McFarland. J. T. Headley, the celebrated author, gives a lively description of "Life in the Caucasus," sketching the Gypsies and all manner of strange wanderers who roam that ancient and outlandish country. Among the illustrated articles are biographies of the painter, H. P. Gray, and the sculptor J. Q. A. Ward. The ablest paper in the present number, Dr. Mary C. Putnam's account of "Some of the French Leaders," embracing a sketch of the Provincial Government of September 4th, 1870. This is followed by "The Weeping Willow;" "Peter Crisp;" "A visit to the Great Yo-Semite," and other fine essays, while the editorial departments are, as usual, exceedingly full and entertaining.

VALUABLE PUBLICATION: — Bro. Richard Spencer, long and favorably known as an extensive Masonic publisher, 26 Great Queen St. London, has in press and nearly ready for re-publication, a volume of the early and rare editions of the "Ancient Constitutions, History, &c. of the Freemasons of England," including the Constitutions of 1722, exceedingly rare and the first ever printed; the Constitutions of 1723; the same of 1726 from manuscript, and the Dublin edition of 1730. These are all of great value to the Masonic student and will be, so far as possible, fac similes of the original editions. The whole will be brought out under the editorial supervision of the Rev. John E. Cox, D. D. of All Souls College, Oxford. Price to subscribers will be 10 shillings sterling. Orders for the work will be received by A. Williams & Co. at the "old corner bookstore" corner of School and Washington Streets, in this city.

THE GRAND LODGE OF PENNSYLVANIA. On the 20th of June, 1764 the Grand Lodge of England granted a warrant to the M. W. William Bell and others, belonging to Lodges which had been working under Massachusetts authority, empowering them to form and hold a Grand Lodge for the Colony of Pennsylvania. Among other early "warrants of constitution" known to have been issued by this Grand Lodge were those to the "British Seventh Regiment," and to Lodges in Delaware, Maryland and St. Domingo. Later, it issued "dispensations" to Lodges in New Orleans, Zanesville, Kaskasia, Havana, Aux Cayes and Port-au-Prince. On the 25th of September, 1780, the Grand Officers and Representatives, after mature and serious deliberation, unanimously resolved "That it is improper that the Grand Lodge of Pennsylvania should remain any longer under the authority of any foreign Grand Lodge." And the said Grand Lodge did then close *sine die*.

The brethren present at once assembled in Grand Convention, and did then and there *unanimously resolve* "That the Lodges under the jurisdiction of the Grand Lodge of Pennsylvania aforesaid, lately holden as a Provincial Grand Lodge, under the authority of the Grand Lodge of England should, and they did, form themselves into a Grand Lodge, to be called '*The Grand Lodge of Pennsylvania and Masonic Jurisdiction thereunto belonging*,' to be held in the city of Philadelphia."

The "Masonic Jurisdiction" belonging to the Grand Lodge of Pennsylvania embraced the present State of Delaware and that portion of the present State of Maryland north of the River Potomac. — *Bro. Ben. Perley Poore*.

THE TRIENNIAL MEETINGS AT BALTIMORE. — The preparations for the meetings of the Gr. Encampment, K. T., of the United States, and of the Gen. Gr. Chapter, at Baltimore, Md., next month, are said to be perfect. The Gen. Gr. Chapter will open at 9 o'clock on Monday morning, Sept. 18; the Gr. Encampment at noon, Tuesday, Sept. 19, and the Gr. Parade at 9 A. M., Wednesday, Sep. 20. After the parade there will be a Review and Inspection, and Picnic at David Hill Park. During the session of the Gr. Bodies, there will be steamboat excursions, services and receptions every evening, and if proper arrangements can be made, a Crusade to Mt. Vernon the Home of Washington.

SWORDS IN LODGES: — The Members of the Lodges in Holland wear swords or dirks as part of their Masonic clothing in the Lodge. We have the impression that one or more of the German or French Lodges in New York follow the same practice. In the early part of the last century the practice was almost universal among the English Lodges; it is now however generally laid aside. A Brother from Holland recently visited a Lodge in Liverpool wearing his sword, to the surprise of some of the younger Members. When worn at all in our own Lodges, it is confined to the Master, in accordance with what was not an unusual practice half a century ago.

COUNCIL OF DELIBERATION OF THE A. A. RITE, ILLINOIS. In accordance with articles 25 of the constitution of 1867, of the A. and A. rite of the Northern Jurisdiction of the United States of America, and on the notification of the Sovereign Grand Inspector General, Vincent L. Hurlbut, 33°, deputy for the district of Illinois, the illustrious brethren of the grade of 33°, and principal officers of the bodies, belonging to the A. and A. rite in that State, assembled on Thursday, June 22d, in the hall of Occidental Consistory, in the Masonic temple, in Chicago, at 10 A. M.

Illustrious Vincent L. Hurlbut, 33°, deputy, called the convention to order and appointed Ill. Gilbert R. Smith, 33°, of Occidental Consistory, secretary.

At 12 noon, a special District session of the Supreme Council of the northern jurisdiction of the United States was convened with the following officers ;

Ill. Vincent L. Hurlbut, 33°, M. P. Sov. Gr. Com'dr ; Ill. H. C. Ranney, 33°, P. Lt. Gr. Com'dr ; Ill. H. A. Johnson, 33°, Gr. Min. of State ; Ill. J. V. Z. Blaney, 33°, Gr. Treasurer General ; Ill. H. G. Reynolds, 33°, Dist. Gr. Secretary.

MASONRY IN SPAIN.—Masonry was introduced into Spain at the beginning of the last century, and met with opposition, despotism and tyranny at once and ever since. The Brethren, under the rule of bigoted Bourbons, were arrested, thrown into dungeons and murdered. But the Order survived, and the blood of the murdered martyrs seemed to be the seed for new members. Since the late revolution, which overthrew the throne of Queen Isabella, the condition of Masonry has changed. Having been compelled before to meet on high hills and in low vales, the Order is now welcomed at the capital, and embraces men of every rank in society, representing intellect, wealth and industry.

THE TEMPLAR EXCURSION IN EUROPE:—The Sir Knights of the Allegheny Commandery of Pittsburg, Penn., now on a tour of pleasure through Europe, are having a fine time, and apparently are realizing all their expectations. They were hospitably received by the Earl of Shrewsbury at Alton Towers in Staffordshire, Eng. on the 4th of July ; and on the 22nd of June were entertained by the Sir Knights and Brethren at Belfast in Ireland. In the latter case there was a very large attendance of distinguished Brethren of all the grades of Masonry, including a numerous representation of the Lodges. Sir Charles Lanyon presided and gave the visitors a hearty welcome.

JOHN P. BOYD Esq., died in Portland, Maine, July 20, aged 80. He was the last surviving member of the class of 1812 of Bowdoin College, and with one exception the last survivor of the Grand Lodge of Masons at its organization in 1820. In early life he was an able lawyer, and later, cashier of the Casco Bank, and afterwards president of the Canal Bank.

THE EVERGREEN:—The Grand Master of the Grand Lodge of Illinois in his address before that Body at its recent annual Communication, recommends this excellent and ably conducted masonic periodical to the Lodges within his jurisdiction in the following complimentary and well bestowed terms — "It gives me pleasure to call attention to what may be properly considered the organ of the Grand Lodge of Iowa, the Evergreen, published in this city, of which our able Brethren, the R. W. the Grand Secretary and his assistants, are the editors. So long as it shall avoid personalities, and the interests of individuals rather than the craft, and shall be devoted, as heretofore, to the prosperity of Masonry, so long will it deserve support. That it may be most useful, it is necessary that it be received in every Lodge in this Jurisdiction."

THE CROWN PRINCE OF PRUSSIA.—The Crown Prince of Prussia is Grand Master Mason of the Grand Lodge whose Grand East is at Berlin. In an address delivered by him, June 25, 1870, he says, "I hope and believe that Freemasonry will always nourish the roots of a sound moral life among mankind, by its quiet and steady working. And that makes me love so much our Craft, and become so much attached to it."

COWAN:—A writer in the London Freemason's Magazine traces the use of this word by reference to existing ancient documents to the year 1593. In 1646 "The Court of the Massoun Tred of the Ludge Kilwyning, holdin in the upper chamber of Hew Smythe, at the croce of Kilwyning, the XX of Dr., 1646 . . . Item, they hev ordanit that Hew Mure sall not work with ony Cowane in tymes cumming, under the pain of xlb. monie ;"

GRAND LODGE OF IOWA:—The Grand Lodge of Iowa held its Annual Communication at Davenport, June 8th, and during the session fixed on Davenport as the place for holding the same for the next four years, up to and including the session of 1875. The vote was 298 for location, and 275 against. M. W. Bro. O. P. Waters, of Muscatine, was elected Grand Master, and R. W. Bro. T. S. Parvin, of Iowa City, Grand Secretary.

FROM Comp. J. C. Batchelor, M. D., Grand Secretary, we have received the proceedings of the Twenty-fourth Annual Convocation of the Grand Chapter of Louisiana, held February 14, 1871. Twenty-five subordinate chapters, with a membership of 1,577, of which number 133 were exalted during the past year. M. E. Girard, of Vermillionville. G. H. P. ; James C. Batchelor, M. D., of New Orleans, Grand Secretary.

RECEIVED. We acknowledge receipt from Washington, D. C. of a copy of the proceedings had at the "Masonic Welcome by the Grand Lodge of the District of Columbia to the Most Worshipful Brother Earl de Grey and Ripon, Grand Master of England, April 10, 1871." It covers 79 pages, and is elegantly printed on tinted paper.

NOTICE TO SUBSCRIBERS:—At the close of the last volume of this Magazine, and when the business management passed into new hands, we sent bills to all our subscribers, showing their indebtedness at that time to the Editor, and inviting early attention to them. This request has not been attended to, *as it should have been*. Recently the new Publishers have sent out the bills for the present volume, and we hope are meeting with better success. The special object of this notice however is to request those subscribers who are indebted to the editor, to include the amount of their indebtedness to him (which they can ascertain by reference to their bills), in their remittances to them. Attention to this request will save both risk and expense, and be duly acknowledged.

CLASSICAL SCHOOL, NEWPORT:—Bro. Dr. E. H. Humphreys, whose reputation as a classical teacher is well known in this city and elsewhere, has opened a school for young lads at Newport, R. I., affording a favorable opportunity for parents residing there during the summer months, to continue the studies of their boys during the vacation, and of completing their preparations for College. The ability of Dr. Humphreys as a teacher requires no commendation from us.

The Earl de Grey and Ripon, *Knight of the Garter*, has been raised to the rank of *Marquis*, in recognition of his eminent services as Lord High Commissioner during the recent negotiations at Washington. Lord Tenterden has also been complimented by being raised to the rank of a *Companion of the Bath*, which we believe is the highest order of Knighthood in England.

IMPORTANT.—A person by the name of D. B. Nichols, expelled by Charity Lodge, No. 94, of Detroit, Michigan, has, since his expulsion, opened the Independent Lodge of Masons, in which he pretends to receive rejected candidates from other Lodges, and such others as he can deceive.

At the laying of the corner stone of the new capitol of New York at Albany on the 24th of June, a copy of the first edition of Anderson's Masonic Constitutions, printed 1723, and a reprint of the same by Benj. Franklin in 1734, were carried in the procession.

THE Washington Monument Association are trying to induce the Masonic Fraternity to assist in completing the monument, and offers to inscribe the name of the person, corporation or society, on a special block, who may contribute \$5,000 or upwards to this object.

The Masonic Temple Association of Virginia at the last session re-elected Wm. B. Isaacs President, W. R. Quarres Treasurer, and John Dove Secretary of the board of Trustees. A committee is about to come North to view the Masonic buildings, in order to consider their designs.

The Gr. Lodge of Indiana has "Resolved, That no Mason shall be eligible to the office of M. W. Grand Master, Deputy G. Master, and Senior or Junior Grand Warden, who shall personally solicit, or authorize others to solicit delegates to the Grand Lodge to vote for him for either of said offices."

GRAND LODGE OF WISCONSIN:—This Grand Body held its annual communication at Milwaukee on the 13th of June, and elected R. W. Bro. H. L. Palmer of that city Grand Master; and R. W. Bro. W. T. Palmer of the same place, Grand Secretary.

TO CORRESPONDENTS.—We are under the necessity of asking the indulgence of Bro. M. of Baltimore, until next month. Regret not having met him when in the city.

THE Grand Master reported that the Legislature of New York, at its last session, had passed an act exempting the Masonic Hall and Asylum property from taxation.

THE Grand Orient of Belgium has revoked the permission, formerly extended to her daughter Lodges, to discuss religious and political questions in her Lodge rooms.

A dispensation has been granted by Grand Master Gardner to open and hold a Commandery of Knights Templars at Honolulu, Sandwich Island.

THE Prince of Wales Past Grand Master of England, has been elected Worshipful Master of Royal Alpha Lodge, No. 16, in London.

—THE Gr. Commandery of Pennsylvania at its recent Gr. Conclave donated \$3,000 to the Mason's Home lately chartered by the Legislature of that State.

—THE Masonic Orphans' Home of Kentucky is now open for the admission of beneficiaries.

It is said there are more Masons to the square mile in Connecticut than in any other State on this continent.

THE FREEMASONS' MONTHLY MAGAZINE.

VOL. XXX.]

SEPTEMBER 1, 1871.

[No. 11.]

PAPAL INTOLERANCE AND ABUSE.

The Roman Catholic Archbishop Purcell, of Indiana, is credited with the following abusive and ridiculous language, denunciatory of Freemasonry, spoken by him in a funeral sermon delivered in the Cathedral at Fort Wayne in that state, on the 4th of July last.

"Some say they are good Freemasons. What did they do? One hundred and twenty-three Lodges cast their lot with the Communists in Paris. They planted their banners on the ramparts, and Paris was given to the flames. Seventy bishops and priests were mercilessly shot down. Philanthropy! Free Masonry! The city on fire, and women encouraged to cast petroleum in palatial houses. Is this philanthropy? O, no beloved friends! All this stands to show that nothing can take the place of religion. Philosophy! Philanthropy! Free Masonry! is this your religion—ruined city and lost souls? Let us all beware, and love our religion. The lesson is a great and an awful one!

While in Paris this time last year, I visited the scene where seventy bishops and priests were murdered, and kissed the bloodmarks of the martyrs. The skulls of two of the martyred bishops were presented to me. The Masons had split them in twain and drank wine out of them. The infidels! scoffers!"

We have been so long accustomed to the abuse of the Catholic priesthood, that such folly as the above does not disturb our equanimity, or provoke our fears. The time has gone by when the denunciations of the Vatican or the threats of its churches are of any consequence, whether directed against Freemasonry, or those whom they

are accustomed to anathematize as religious heretics and infidels. The intelligence of the age, and the progress of civilization and liberal principles, have swept away the last vestiges of the temporal power of the false theocracy which for a long series of ages held the sceptre of despotism, and controlled the destinies of Christendom. The crosier of the Pope is no longer an emblem of temporal power, and his maledictions are as harmless and impotent as the breath that gives them voice. Driven as an exile from his ancient capital, stripped of all political power, holding by a frail tenure, fast passing away, the semblance of his abused religious supremacy, he would be an object of pity if he were not already, from his intolerance and bigotry, an object of contempt.

The series of scandalous allegations alleged in the above extract against the Masons of Paris, though in obedience to the mandates and policy of the head of the Papal Church, are true only as they represent the malice and vindictiveness of the Catholic priesthood generally, wherever they have courage to give utterance to their intolerant prejudices. There are of course individual exceptions, but such are rarely met with. It is not true that "one hundred and twenty-three Lodges cast their lot with the communists," and those which were really guilty of that gross piece of folly and madness, did so in positive violation of the duties and precepts of masonry. They acted without authority and on their individual responsibility. Archbishop Purcell was not ignorant of this fact when he spoke the abuse we have above quoted, for he is an intelligent prelate; and he also knew that the transaction, whatever may have been the character and extent of it, has been publicly disclaimed and denounced by the highest Masonic authority in France. That seventy Bishops and Priests may have been mercilessly shot down by the ignorant Romanists engaged in the terrible massacres which have forever disgraced the fairest city in Europe, may be true, but if so, he is to look for the cause to the crushing and demoralizing influences of his own church in holding the minds of its followers in ignorance and degradation, rather than to the elevating and liberalizing teachings of Masonry. And he could not have supposed for a moment that any intelligent person in this country, Catholic or Protestant, would give him credit for speaking the truth, when he unblushingly said to his audience, that the skulls of two of these martyred Bishops were presented to him, which "the masons had split in twain and drank wine out of!" Such foul and scandalous stories, uttered by a high ecclesi-

astical dignitary, and in the presence of confiding worshippers, can be of little benefit even to a Romish Church, and of no injury to those against whom the foul slander is hurled.

The Republican, printed in the town where Archbishop Purcell officiated, in noticing the above scandal and the transactions which took place at Paris during the insurrection, takes the following sensible view of the subject:—

"Individual Masons, or numbers of members of the order banded together by a common sentiment that had nothing to do with the principles or precepts of Masonry, may have professed to speak for the order and even to have planted banners on the ramparts; but it is no more fair or just to hold the order responsible for their conduct than it would be to hold the Catholic Church accountable for the number of its unworthy members who fill our jails and penitentiaries. The horrible scenes enacted in Paris were the work of infatuated and desperate men, and the Masons among them were perhaps no more numerous relatively than the "black sheep," who gain admission to the order here, or than the unworthy brethren who seek membership in Christian churches as a cloak for greed, uncharitableness, and the whole catalogue of crimes that carry a man to the gates of the penitentiary without letting him in; and he who would attempt to hold either Masonry or Christianity responsible for the acts of such men, must be lacking in sound argument, as well as vindictive and narrow-minded."

So far from encouraging such scenes as those lately enacted in Paris Masonry strictly enjoins upon its members that they shall not countenance disloyalty and rebellion, but be true and faithful to the government under which they live. We suspect that if Archbishop Purcell was as anxious to do history justice as he is to denounce those who differ with him in creed, he would acknowledge that the real cause of the trouble in Paris grew out of the oppressive tyranny that has done so much to keep the people of France in ignorance and degradation, which tyranny, represented and controlled by Napoleon, was upheld and sustained by the Romish church; and while humanity shudders at the wholesale butchery of the clergy of that church by the demons of the Commune, it is no more uncharitable than Bishop Purcell proves himself to be, if we retort that the maddened insurgents dealt most severely with those to whom their cruellest sufferings were due.

"The Church is even greater than Heaven itself," says Pope Pius IX. Rivarol said of the great Mirabeau, that he was capable of doing

anything for money, even a good action. "The Papacy, says the London Freemason, "is incapable of doing a good action even for money." It, for it is only an indefinite it, sets truth at defiance, ignores its own written history, and is the best novelist the world has produced. Its natural proclivities are to the bad, its best results, failures. In extermination, where it has the power, it is unequalled; it turns the fairest spots of earth, into wildernesses; its favorite plants are thistles; its best food, tares; its noblest utterances, curses. It hates whatever is noble and good; it assimilates readiest with the base and evil. It dethrones truth, and raises up the idol of falsehood. It has now in a manner, renounced God, and become Jehovah unto itself. It is greater than Heaven!!

"Freemasonry is the pioneer of truth in dark places; the light of civilization in barbaric lands. Her watchword is charity, and her hope is in God. She vaunteth not herself, but humbly attempts to remove our earthly vices by precept and example. She sheds a halo of glory around her children, and she points out to them the true paths of science and virtue. She is of the Light—therefore is she hated of the Papacy.

"In the old heathen days, the Romans had three supreme deities—Jove who ruled the skies, Neptune the seas, and Pluto the infernal regions. There was, moreover, a host of other gods and goddesses, who found a local habitation in the Pantheon. The Papacy stepped in, and kicked out the old gods, and in their steads raised the Calendar of Saints, who in their lives do not appear to, have been more reputable beings than Hercules and Company. Venus gave place to the Virgin Mary. The Pontifex Maximus, the Pope of Ancient Rome, never thought to dethrone Jove. Our amiable and wise papa, Pio Nono, however, has resolved to put an end to Jehovah. He resolves that he shall be acknowledged to be greater than God himself. The great trinity of deities is now to be the Pope, the Devil, and God. Verily this is a wondrous age.

"The Papacy we may look upon, according to human reason, as being in its last stage of dotage, "sans everything." Sense has left it. It is but a wreck of the past, a ruined mind in a ruined body; a church sitting uneasily upon the points of bayonets, amid the wreck of the former mistress of the world; a worn-out lion, impotent to strike, but yet mumbling forth curses from between its toothless jaws. The will is still strong to destroy, but the eye is dim and the claws are broken. Heavily it draws its breath, and the end is not far off. With

its expiring breath it denounces Freemasonry, curses its devotees who attend Masonic Balls; even on one occasion refused Masonic Charity!!

"Freemasonry is daily growing in strength and stature; her children are found in every land, and in every land find a welcome and a home. Founded on truth, the waves of error but beat upon rocks to fall back broken on the sea of sin. The great and noble are leaving Rome, and the great and noble are joining Freemasonry.

"Papacy is the stagnant pool from which arise poisonous exhalations, deadly to life, and producing a desert out of a garden of roses.

"Freemasonry is the broad flowing river upon whose banks rise the goodly towns, and whose waters bear rich argosies to other nations.

"The one worships the Creature, and the other the Creator.

"A little bird whispers from Rome that if the dogma of the Papal infallibility is sustained, Pius has a fresh thunderbolt forged for our unfortunate Masonic heads. The light is to be quenched on our altars, and the water to dry up in our cisterns. The sooner we melt our jewels into monasteries, and convert our scarves into stoles, the better. Yet there may be some Papistic careless individual among us who echoes the sentiment of this writer, "Diabolus curat?" Very much so."

As we have said on other occasions, with Roman Catholicism as a religious dogma, we have no concern. That is a matter of belief, and with it we have neither the taste nor disposition to interfere. It is to the intolerant bigotry of her priesthood, and the persecuting policy of the church,—her persistent denial of the rights of all other denominations, who do not bow in reverence to her idols, and in humble submission to her assumed supremacy, that we object. Her whole history is little else than a narrative of religious persecutions, which for cruelty and barbarity are without a parallel in the world's record. Freemasonry she has made an object of her especial vengeance, and her wrath has been poured out upon it in unstinted measure. The crime of being a Mason she has proclaimed to be justifiable cause for confiscation and death, and thousands of our unfortunate Brethren have been sacrificed in obedience to this infamous decree. Within the limits of our own memory, twenty-five of our Brethren in Spain, on mere *suspicion*, were at one time dragged in chains to the dungeons of the Inquisition, and subjected to the tortures of that infernal institution; and as recently as 1827, seven members of a Lodge in Granada were cast into prison-dungeons for the same cause. The history of

Freemasonry in central Italy for the last century, is a mere repetition of suffering, persecutions, and misfortunes of the members of the Order, who were continually under punishment through the intolerance of the priesthood, and the interference of the civil authorities acting in obedience to the decrees of the Vatican. The more recent denunciations from the Papal Chair are within the recollection of our readers and need not be repeated here. But these persecutions, outside of the Romish Church at least, are at an end. The civil law is now in a condition, in the Catholic as well as in the Protestant countries of Europe, to assert its supremacy over the barbarous reign of religious intolerance and tyranny; and such scandalous denunciations as those attributed to Archbishop Purcell, can have no other effect than to destroy the respect which should attach to the position he occupies in his own church.

(ORIGINAL.)

"GUARD WELL THE PORTALS."

BY BRO. JOHN M. MILLER 32°.

Have we sufficient guards for our protection stationed at the outer portals of our mystic temple? Are the avenues through which the candidate for initiation is to be conducted tyled sufficiently well for our own good welfare? These are questions that it behooves us well to look into and to thoroughly examine; to see that in our mighty strength we are not nursing the germ of something which may at some future day burst suddenly upon us like a tornado carrying ruin and destruction before it. We can scarce admit too many good and true men amongst us, but we can let in by far too many of those who should never have been permitted to cross the threshold of even the room adjoining the Lodge, let alone have been admitted to the Council Chamber itself.

We are constantly making masons from the materials presented to us, and the records of our Lodges show vast accessions to the numbers of the Order, but the question is, are we guided by any desire to discard all imperfect material, and only use such as will contribute to the glory and advancement of the universal masonic fraternity?

At meeting after meeting we see almost the same faces and the same members doing all the work of the Lodge, and we regret to say that no matter how our lodges increase in numerical strength, they but too rarely increase in real strength or actual working members in the same proportionate ratio.

Full well we know many men there are in all our cities, who join our order and call themselves masons — then quietly demitting therefrom — they place themselves on the list of stay at home masons, honorary members of an institution about which they have no comprehension and really know nothing; they are willing and ready to enjoy any and all of the benefits or honors which may grow out of their possessing the right to the name of mason, but they are neither willing to work nor contribute any help or support to the institution, and, if any thing, rather detract from its dignity, perfectly content to let the few do the work so long as the honors are divided amongst the whole.

How small a portion of the fraternity are bright enough in masonic lore to work their way unaided into a strange lodge, or even when away from their own lodge, to be able to prove themselves to be masons? 'Tis true that when they enter they have to apparently pass an examination as to their knowledge of what they have gone through, but it takes only a few short months for too many of them, by neglect of attendance, to forget those things which ought to be indelibly printed on their memory and also sunk deep into the recesses of their hearts.

Of the officers of our Lodges how many can confer even a single degree with its lectures in full, without the aid of the manual? and here we see something of the evil of obtaining members at the expense of detracting from the dignity of the masonic name. We find far more attention given to getting numbers to fill up as it were the background, and we might say furnish the audience, than to any very particular care as to the quality of those admitted; one half the time the committee upon the admission of the candidate reports favorably without even the formality of a single consultation, and the candidate is elected to receive the degrees when probably scarce a member knows ought of him, either pro or con.

It seems to be taken as a self evident fact that every man is worthy unless there are special charges against him, and too often an application is equivalent to an election. We know that there are multitudes of worthy men of good character and above reproach who should never be made masons; masonry implies in its very name *work*, and none should be allowed to enter the doors who do not mean to contribute their quota of work to the advancement of the Order; and attend its meetings, study its rituals, investigate its mysteries and endeavor to carry out the teachings they inculcate.

By a prompt attendance at every session we can lay the foundation of an effort to improve our lodges, and if we are always on hand when they meet, we will be enabled to see the style of material which is brought up and then if any stone is offered which we think may even mar the beauty of our structure, let us boldly and unhesitatingly heave it over amongst the rubbish of the temple and patiently await the coming of something more appropriate.

Could we, like the tiny inhabitants of one of our own emblems — the beehive — follow their example in killing off the drones who infest our order

and prosper on the provident labour of those who will work, and afterward keep the gateway securely tyed against all such, then would we gradually elevate the condition of our various bodies and render ourselves indeed a fraternity, of which to be a member would be considered a priceless honor.

Baltimore, July 18th, 1871.

THE MASONS AND MOUNT VERNON.

The opening of the season carried an unusual number of visitors to Mount Vernon, the beautiful home of Washington, now in the care of the Ladies' Mount Vernon Association.

We are gratified to see the improvements in the grounds, and the arrangement for the comfort of visitors, which, while they render the spot charmingly attractive do not in any way alter the original plans of the honored chief.

Mr. Concoran's munificent gift of over seven hundred plants and evergreens, the rhododendrons being imported from England, has added much to the beauty of this naturally lovely home. We trust others will follow his noble example and that all will soon feel it a privilege to add something to the decoration of a spot so dear to the whole country. A few weeks since, Mrs. Blanding, the Vice Regent of California, sent to the Regent over eight hundred dollars, a contribution from the masons of that state, towards the erection of a marble mausoleum over the sarcophagus. This is a step in the right direction.

The whole nation has felt the plain, red brick structure which covers the dust of the Father of his Country to be utterly unworthy his greatness or their reverential love.

The sum forwarded by the Vice Regent of California was collected from a few lodges and accompanied by a note from the Grand Master saying that subscriptions from others would be forwarded as soon as heard from.

Will our masonic brethren on this side be laggards in so noble a work? We believe not. Those who have the privilege of visiting the spot would keenly enjoy the happiness of rearing a tomb worthy of their illustrious brother.

Seventy-three years have passed, and his memory is more beloved and honored to-day than ever before.

Will not the Masons of each state organize and follow in the lead of their overland sister? all are not equally able but we know them to be equally willing. Grand Masters and Brethren will you not carry on this noble work?

July, 1871.

A VISITOR.

THE ANTIQUITY OF OUR CRAFT.

[CONCLUDED FROM PAGE 309]

In 1610 Valentine Andrea published a work on what he termed the discovery of the Brotherhood of the Honorable Order of the "Rose Croix." I have never been able to obtain a copy of this work. It is said to describe a secret society, founded long before, whose mysterious hall is called the Temple of the Holy Ghost; its site and its members shrouded in secrecy; having no political aim, and devoted only to the diminution of the fearful sum of human suffering, the spread of education, the advancement of learning, science, universal enlightenment, and love; also describing alchemic arcana in their possession, used for their benevolent purpose only. This revelation startled the profane world, and awoke among the learned a strange desire to gain admittance. After this time, gradually, the names of a few members became public, rather by a strong suspicion, than by knowledge; and the existence of some secret societies from whose bosom only could candidates be taken to these higher mysteries, became, as I have some reason to think, in some degree a matter of public opinion.

Some profane writers, in the zeal of an anti-masonic crusade, have asserted that the origin of the Rosecrucian societies is to be traced to this book. They know but little of the philosophy of those times. Kabbalistic teachings had been spreading for centuries with increasing favor among the learned. Jacob Behmen, in his wonderful works, had accommodated Protestantism to its metaphysics. Masses of scientific, alchemic, and medical works had been written under its inspiration; geomancy and judicial astrology professed accord with its principles. There was nothing for Andrea to invent. His "Temple of the Holy Ghost" was borrowed bodily from Behmen's treatise of the original of sin. (See Part 1, chap. 22, 53.) "Thus the children of God are the Temple of the Holy Ghost." No "Scientist" of that day believed that the arcana of nature could be unveiled to the enquirer without the aid of prayer and faith, — at least, none before Da Vinci said so.

How absurd, then, to suppose that the initiation and secret society of the initiates expressly taught in the ancient books of the Kabbala, should be wanting in practice till Valentine Andrea came in 1610 with the thaumaturgic story of one Rosenkrentz, dead for a hundred and twenty years, with his body uncorrupted still lying in the Temple of the Holy Ghost he had erected as the dwelling place of his secret eight

associates, and now first discovered. From the brief notices we have of Andrea's book, it seems to have followed the old Kababla hermetic path as to organization and symbology, and whatever its novelties were, the first organization of the *fama fraternitatis* was not one of them. The metaphysics of the Rosecrucians were based on the extant Kabbalistic ideas. * Illuminism of the seventeenth and eighteenth centuries cannot be separated from them. True, it has many similarities with neoplatonic theories, readily accounted for as the one traced back through Jewish channels to the Zorastrian ideas imbibed during the captivity, and manifest in many of the later prophets, as well as by some of the evangelists; while the other, tracing back through Greek civilization and philosophy, draws inspiration in common from both Hebrew and Chaldaic sources.

The search for the fulness of light is readily distinguishable from Ophic and Gnostic ideas, while at the same time it is spiritually cognate with Behmen's mysticism. Light on the affinities of the two channels of descent will be found in the *Porta Cœlorum* of the learned Rabbi, Abraham Cohen Ieira. (See edition of 1698.)

Whilst, as I have endeavored to show, there is nothing material to be urged against the orthodoxy, the free spirit, or broad humanity of the Rosecrucians, the same cannot be maintained with regard to their scientific pretensions.

In the pursuit of alchemy they made great and numerous discoveries which form the base of present chemical science, yet, having in view chimerical objects of pursuit, the waste of their labor was enormous. The energy of their spiritual ideas gave a thaumaturgic air to their pretensions in exact science, which, in time, drew crowds of charlatans to ape their insignia, and this, joined to a bad method of scientific investigation, broke them down as depositaries of exact science, forcing them to prefer to their own obsolete and crude views on natural philosophy, the practical reasoners who followed the exact method of Da Vinci and Bacon. The principles of humanity and brotherhood which they asserted stood on stronger ground than their science, and supplied a force that rapidly accelerated as the alchemic, medical, and astrológic objects sloughed off, leaving Rosecrucian illumination confined substantially to their relation to social science; on this subject, the Rosecrucian societies have led the way for centuries. To their initia-

* For a leading signification of the Rose Croix, — "the dew of the light," see Isaiah 26, 19 Vulgate.

tion, even their enemies admit, is due the social revolution that, for more than a century, has been advocating the new born liberty for Europe and America, uplifting of the oppressed, leaving enduring monuments of the success of lofty aspirations for mankind persistently acted upon. It is on this side that they have connected themselves with Freemasonry, and, in the higher degrees of that art, still have their own affiliated, stripped however, of pretensions to material science. There are many reasons to suppose this affiliation between Freemasonry and these philosophers extant in the middle of the seventeenth century. Ashmole, as already stated, notes in his diary that he was made acquainted with Lilly and Booker within a week or two after he was made a Freemason, A. D. 1646. Lilly and Booker were noted professors of judicial astrology and geomancy. Ashmole was an alchemist, among other pursuits of an antiquarian character, and in his "Way to Bliss," published in 1658, I observe, he often cites the authority of Robert Flud who was known to be a Rosecrucian. It seems to me probable that his initiation into Masonry brought him immediately into contact with Rosecrucian adepts. *

The "Way to Bliss" he denominates in the preface "the rosy crucian physick." The book was published in 1658, — thirteen years after he was made a Freemason, — and contains numerous allusions to the obligations of "our men" to secrecy on the hermetic art, and to the caution they had taken "to lay it up in a strong castle, as it were, in the which all the broad gates and common, easy entries should be fast shut up and barred, leaving only one little, secret back door open, *forefenced with a winding maze*, that the best sort, by wit, pains, and providence, might come into the appointed *Blisse*; the rest stand back forsaken. Their maze and plot is this: first, they hide themselves in low and untrodden places, to the end they might *be free* from the power of Princes, and the eyes of the wicked world. And then they wrote their books with such a wary and well-fenced style (I mean so overcast with dark and sullen shadows, and sly pretences of Likes and Riddles, drawn out of the midst of deep knowledge and secret learning), that it is impossible for any but the wise and well-given to approach or come near the matter." (See p. 19, original edition.)

Speculations as to this winding maze that forefenced the secret entrance to the Rosy Croix society, to the end that they might be free from the power of Princes, will suggest themselves.

* Flud in 1617, dedicated a book to the Brothers of the Rosecroix.

Some other evidences of the connection of Masonry and the Rosecrucians I am not at liberty to communicate. The theories of fraternity, humanity and liberty, and order, are held by us in common with the Rosecrucians. Valentine Andrea, in 1610, sought to limit them to a *Christian* order of Rosecrucians: this was a narrow limit for a brotherhood of religious toleration. I have endeavored to show the channels through which the student can trace our doctrines, symbols, and rites, after he has explored beyond the era of Lodge-records. Here, he enters the inner court for the study of our history, where arduous study, wide preparation, and slow results attend his zeal. As the geologists find traces of man's abode on earth for thousands of years before the verdas, the pentateuch, or the Egyptian records, so present explorations lead the student in Masonry towards early recorded history.

I have given some instances drawn from our symbols: let me refer to some others. Whilst Zerubbabel sought truth, the Gnostic and Johannite Christian's wisdom, — the Sophia, — the Mason looks for "light." Light was Zoroastrian and Chaldaic before the Jewish captivity. The sun was its visible symbol; but its absolute fulness was to be found only in the presence of the triune God, from whom all things emanated. The Chaldees worshipped God through his symbol; and the sun was the emblem of God.* The proper Malachi says (c. 4, v. 2), "But unto you that fear my name shall the sun of righteousness arise with healing in his wings," etc. Thus, after the captivity, we find the Chaldees and the Jews both using the same symbol with the like meaning. In the third century of our era, when the old mythology of Rome had given place to a Chaldee Mithraicism which struggled with Christianity for the lead, we observe that Constantine the Emperor placed a sun on the obverse of all his coins: this symbol was equally satisfactory to the followers of the cross and their opponents. The Greeks were accustomed to have it carved in stone to be worn as an amulet with the letter E — the delphic E — in the centre, the mystic meaning of which I shall not stop to trace. We find the Freemasons in modern times using this same sun with the mystic letter G in its centre for a symbol. There is not a wide difference in the mystic meaning of the two letters. Here you have a symbol descended to our time from a pre-Solomon age, carrying a like

* The High Priest burned incense within the Vail when the sun rose and when he sat. 3 Philo. 213, Bohn's ed. See also Exodus 30, 8.

meaning at the last, with strange evidences of the route by which it reached the Lodge-room, or of the antiquity of the Lodge-room. Those who search the Zohar will readily find the profound spiritual significance there attached to the pillars J and B, as symbols of the victory and glory of the God of Sabaoth.

The *triangle* is Zoroastrian; is Hindoo as early as the Vedas; is Buddhist, also, and refers to the triune God in each. It is now found in the Freemasons' Lodge, and in the "Heaven and Earth League" of the Buddhist: with the Hindoo, when the apex was upward it signified fire, when reversed, water. Behmen, early in the seventeenth century defines this symbol in the same way.

Among the antique gems described by Mr. King in his elaborate treatise, is one having on the reverse the letters H. L., an eye, a crossed square, and a triangle, evidently intended for a talisman. Was this an antique masonic ring? Fearing less I exceed your patience, I will cite no more illustrations. For the same reason, I omit to notice the remarkable succession through Talmudic, Kabbalic, Gnostic, and Mithraic channels from the era of Solomon, concerning the history of "the lost word" still honored in our mysteries. With reluctance I forbear from the history of the initiations in ancient times into those secret and sacred mysteries where high moral and religious instruction was conveyed to those deemed worthy to receive it. New facts have been brought to light concerning the Essenian and other Hebrew as well as Egyptian and Grecian mysteries, and the better opinion of scholars now is, that the love of virtue, faith in the unknown God, and the immortality of the soul, amid divers details, formed in all a common centre of faith in a spiritual life. Concerning the Mithraic mysteries, popular in the second and third centuries of our era, new publications have given us more insight into their symbols, as preserved in vast accumulations of gems, amulets, and talismans in antiquarian cabinets; many of the masonic symbols are found on these gems bearing the like interpretation then as now. Masonic initiations present indications of Hebrew descent in their reverence for the Bible and much of their philosophy; other ceremonial and symbolic portions are strongly Mithraic; while, in many particulars, a curious blending from different sources can be traced, — Hebrew Kabbalistic rather preponderating, in my opinion. The very selection of St. John the Evangelist, — the most imbued with Kabbalistic doctrines among the Evangelists, — as their patron, indicates that era when, as we have seen, the influence that inspired the prophecy of Malachi, acting on Chris-

tian, Hebrew, and Pagan hearts, made the sun of righteousness a spiritual emblem held in common as the symbol of the Living Source, the unknown God, or the Redeemer.

The extreme limits for an address are reached. It is more than a rare coincidence that all these symbols, and these points of doctrine, still green and flourishing among us, should lay in the very track followed by the art of Masonry, from age to age, in its migrations to our day. The similarities and resemblances, which the intelligent Mason who explores the whole array of evidence will detect, must carry a conviction to his mind that the theory of a chance invention of yesterday will not account satisfactorily therefor. The scholars and the antiquary alone can unveil our mysteries, and they cannot, unless they bathe their eyes in the light of initiation, distinguish the secret things manifest in the petals and leaf of the Rose. I regret that the laborers are few, and that a refuge in scepticism is sought by many faint spirits who shrink appalled from the probations of faith and hard study through which even the initiate's soul must be purified in its onward seeking for more light.

MYSTERY.

We find in a late number of the Philadelphia Keystone a very beautifully written eulogy on the death of Bro. Gabriel McCowan, by R. W. Bro. E. H. English, of Little Rock, Arkansas, from which we make the following short extract:—

"Simple as the familiar objects about us may appear, to the superficial observer, we live in a world of mystery. There are mysteries beneath, around and above us, profound mysteries in the deep sea, in the rock-ribbed earth, and sublime mysteries in the starry heavens. The young are initiated into these mysteries in the schools, and when their school days are over, the talented and ambitious toil on, step by step, degree by degree, to fathom still profounder mysteries. But toil as he may, the brief years now allotted to the life of man serve but to enable the student to enter, as it were, the outer apartments of the temple of mysteries, while vast hidden chambers are unexplored when death terminates his labors.

So there are profound and sublime mysteries in Masonry, which the initiated toil after by degrees. Some there are who pass through the formulas of all the grades, and learn but little; others toil on and on, and learn much; but those who learn most in a life of labor, die near the shore, while a deep, wide sea of mysteries lies out before them."

OVER THE HILL TO THE POOR-HOUSE.

BY WILL M. CARLTON.

Over the hill to the poor-house I'm trudgin' my weary way—
I, a woman of seventy, and only a trifle gray—
I, who am smart an' chipper, for all the years I've told,
As many another woman that's only half as old.

Over the hill to the poor-house—I can't quite make it clear!
Over the hill to the poor-house—it seems so horrid queer!
Many a step I've taken a toilin' to and fro,
But this is a sort of journey I never thought to go.

What is the use of heapin' on me a pauper's shame?
Am I lazy or crazy? am I blind or lame?
True, I am not so supple, nor yet so awful stout;
But charity ain't no favor, if one can live without.

I am willin' and anxious an' ready any day
To work for a decent livin', an' pay my honest way;
For I can earn my victuals, an' more too, I'll be bound.
If anybody only is willin' to have me round.

Once I was young and han'some—I was, upon my soul—
Once my cheeks was roses, my eyes as black as coal;
And I can't remember, in them days, of hearin' people say,
For any kind of a reason, that I was in their way.

'Taint no use of boastin', or talkin' over free;
But many a house an' home was open then to me;
Many a han'some offer I had from likely men,
And nobody ever hinted that I was a burden then.

And when to John I was married, sure he was good and smart,
But he and all the neighbors would own I done my part;
For life was all before me, an' I was young an' strong.
And I worked the best that I could in tryin' to get along.

And so we worked together; and life was hard, but gay,
With now and then a baby for to cheer us on our way;
Till we had a half a dozen, an' all growed clean an' neat,
An' went to school like others, an' had enough to eat.

So we worked for the childr'n, and raised them every one;
Worked for 'em summer and winter, just as we ought to've done;
Only perhaps we humored 'em, which some good folks condemn.
But every couple's childr'n's a heap the best to them.

Strange how much we think of our blessed little ones!—
I'd have died for my daughters, I'd have died for my sons;
And God he made that rule of love; but when we're old and gray,
I've noticed it sometimes somehow fails to work the other way.

Strange, another thing : When our boys an' girls was grown,
And when, except'n Charley, they'd left us there alone ;
When John he nearer an' nearer come, an' dearer seemed to be,
The Lord of Hosts he come one day an' took him away from me.

Still I was bound to struggle, an' never to cringe or fall —
Still I worked for Charley, for Charley was now my all ;
And Charley was pretty good to me, with scarce a word or frown,
Till at last he went a-courtin', and brought a wife from town.

She was somewhat dressy, an' hadn't a pleasant smile —
She was quite conceity, and carried a heap o' style ;
But if ever I tried to be friends, I did with her, I know :
But she was hard and proud, an' I couldn't make it go.

She had an edication, an' that was good for her ;
But when she twitted me on mine, 'twas carryin' things too fur ;
An' I told her once, 'fore company (an' it almost made her sick),
That I never swallowed a grammar, or et a'rithmetic.

So 'twas only a few days before the thing was done —
They was a family of themselves, and I another one ;
And a very little cottage one family will do,
But I have never seen a house that was big enough for two.

An' I never could speak to suit her, never could please her eye,
An' it made me independent, an' then I didn't try ;
But I was terribly staggered an' felt it like a blow,
When Charley turned agin me, an' told me I could go.

I went to live with Susan, but Susan's house was small.
And she was always a hintin' how snug it was for us all ;
And what with her husband's sisters, and what with children three
'Twas easy to discover there wasn't room for me.

An' then I went to Thomas's, the oldest son I've got,
For Thomas's buildings 'd cover the half of an acre lot ;
But all the childr'n was on me — I couldn't stand their sauce —
And Thomas said I needn't think I was coming there to boss.

An' then I wrote to Rebecca, my girl who lives out West,
And to Isaac, not far from her — some twenty miles at best ;
And one of 'em said 'twas too warm there for any one so old,
And t'other had the opinion the climate was too cold.

So they have shirked and slighted me, an' shifted me about —
So they have well-nigh soured me, an' wore my old heart out ;
But still I've borne up pretty well, an' wasn't much put down,
Till Charley went to the poor-master; an' put me on the town.

Over the hill to the poor-house — my childr'n dear, good-by !
Many a night I've watched you when only God was nigh ;
And God 'll judge between us ; but I will al'ays pray
That you shall never suffer the half I do to-day.

CHRONOLOGY OF THE BIBLE.

[A correspondent sends us the following. It may be interesting to some of our readers who are fond of antiquarian researches] : —

Amongst the mass of readers, the Chronological epochs of the sacred Writings, more especially those noted in the antediluvian world, and those which belong to the earliest ages of the post diluvian world, are scarcely attended to. Yet a strict attention to them discloses some important and curious facts. A moment's consideration bestowed upon them, will show us how the occurrences and events of the antediluvian world, the tremendous catastrophe of the flood of Noah, and all the events which followed during several centuries afterwards, could be readily and correctly known to the earliest of the sacred writers, Moses. When we reflect that it is the names of the most virtuous and leading patriarchs, both before and after the flood, which he mentions and records, we may without arresting the fact, or travelling from our subject, take it for granted, that these illustrious individuals continued to reside in these parts of the world, which were the cradle of the human race, in the old as well as in the new world, and that they were known to each other, and familiar with the most striking occurrences of the lives of their fathers. Moses distinctly informs us, that the sons of Lamech, one of the descendants of Cain, were the fathers of those classes of mankind who dwell in tents and have cattle : of all those who handle the harp and organ, and also the instructors of every artifice in brass and iron, and who were probably contemporary with Enos and Cainaan, the son and grandson of Seth. These facts would be handed down to the natives of the new world, by the few survivors from the wreck of the old, and the opportunity they had for correct information on those points was very easy, much the same as the grandson relating what occurred to his grandfather one hundred years ago. Methusaleh, the grandfather, and even Lamech, the father, of Noah were, the former 243 years old, and the latter 56 when Adam died, and there can be little doubt that both were acquainted with the father of the human race. Noah was conversant with his father 595 years and with his grandfather 600 years before the flood, for Lamech died only five years before that terrible event, and Methusaleh that very year, perhaps only a few weeks before Noah entered into the ark. All the sons of Noah, more especially Shem, must have been conversant with their grandfather Lamech, and their great grandfather Methusaleh. At the death of Noah, Abram was 58 years of age, and we are distinctly informed that his father was a native of Mesopotamia, a country known at this day to be situated on the Tigris, and only 200 miles S. S. W. of Mount Ararat, on which the ark rested, and in the vicinity and to the southward of which Noah, it is fair to presume, settled after the flood. Shem lived 502 years after the flood, and consequently at his death Jacob was 50 years old. Abram died 35 years before Shem. A few years

afterwards he proceeded to Haran, a country where Shem must have been well known. His kindred with himself, were the lineal descendants of Shem, and the elder branch of the family, tribe or clan, consequently they were likely to possess every information both of and concerning Shem and Noah. From the death of Jacob to the deliverance from the land of Egypt was 199 years; to the birth of Moses only 118 years; and from the death of Levi till the birth of Moses only 48 years. The events of the old world, therefore, and what had taken place in the new, could not fail to be distinctly known unto Moses (throwing out of the question the fact of his being an inspired writer) through correct channels, channels through which the most correct details, either by written documents or oral tradition were likely to be obtained.

To place these things in a more conspicuous point of view, we subjoin the following tables:

	At Birth of	Lived After	Age	Died A. M.
Adam was	130	800	930	930
Seth	105	807	912	1040
Enos	90	815	905	1149
Cainaan	70	840	910	1235
Mehalaleel	65	830	895	1240
Jared	162	800	962	1422
Enoch	65	300	365	365
Methusaleh	187	782	969	1656
Lamech	182	595	777	1651
Noah	502	448	950	
Shem	98	502	600	
The Flood	1650			1656

AFTER THE FLOOD.

	At Birth of	Lived After	Age	Died A. M.
Noah		350	950	350
Shem	2	500	600	502
Arphaxed	35	403	435	440
Salae	30	403	433	470
Eber	34	430	464	581
Peleg	30	269	239	340
Rue	32	207	239	370
Senig	30	200	230	393
Nahon	29	119	149	341
Terah	70	135	205	427
Abram	100	75	175	467
Isaac	60	120	180	572
Jacob 74 }	81	66	147	599
Judah }				
Joseph }				
Joseph			110	633

TEMPLAR LEGEND.

[We take the following from Mark Twain's "Pilgrim's Progress," from that portion of his journey which refers to the Castle Luigi, near Bergamo, in Italy. A little nonsense may be allowable in hot weather]:—

It seems that he was driving in the vicinity, when he arrived at the castle, his guide asked him if he saw "that large iron hook that projected from the highest window of the ruined tower." He replied "he could not see it at that great distance, but had no doubt it was there."

"Well," replied the guide, "nearly seven hundred years ago, that castle was the property of the Count Luigi, Gennaro Guido Alphonsa di Genora —"

"What was his other name?" said Mark.

"He had no other name. The name I have spoken was all the name he had. He was the son of —"

"Poor but honest parents — that's all right — never mind the rest — go on with the legend."

"Well, then, all the world at that time was wild with excitement about the Holy Sepulchre. All the great feudal lords in Europe were pledging their lands and pawning their plate to fit out men-at-arms, so they might join the grand armies of Christendom and win renown in the Holy Wars. The Count Luigi raised money like the rest, and one mild September morning, armed with battle axes, portcullis and thundering culverin, he rode through the greaves and bucklers of his dijon-keep with as gallant a troop of Christian bandits as ever stepped in Italy. He had his sword, Excalibur, with him. His beautiful countess and her young daughter waved him a tearful adieu from the battering rams and buttresses of the fortress, and he galloped away with a happy heart.

He made a raid on a neighboring baron and completed his outfit with the booty secured. He then razed the castle to the ground, massacred the family and moved on. They were hardy fellows in the grand old days of chivalry. Alas! those days will never come again. Count Luigi grew high in fame in the Holy Land. He plunged into the carnage in a hundred battles, but his good sword Excalibur always brought him out alive, albeit often sorely wounded. His face became browned by exposure to the Syrian sun in long marches; he

suffered hunger and thirst ; he pined in prisons, he languished in loathsome plague hospitals, and many a time he thought of the loved ones at home, and wondered if all was well with them. But his heart said, peace, is not thy brother watching over thy household.

* * * * *

Forty-two years waxed and waned ; the good fight was fought and won ; Godfrey reigned in Jerusalem — the Christian hosts reared the banner of the Cross above the Holy Sepulchre ! Twilight was approaching. Fifty harlequins in flowing robes approached the castle wearily, for they were on foot, and the dust upon their garments, betokened that they had travelled far. They overtook a peasant, and asked him if it were likely they could get food and a hospital bed there, for love of Christian charity, and if perchance a moral parlor-entertainment might meet with generous countenance — “for,” said they, “this exhibition hath no feature that could offend the most fastidious taste.”

“Marry,” quoth the peasant “and it pleasure your worships, ye had better journey many a good rod hence with your juggling circus than trust your bones in yonder castle.”

“How now, sirrah !” exclaimed the chief monk, “explain thy ribald speech, or by'r Lady it shall go hard with thee.”

“Peace, good mountebank. I did but utter the trust that was in mine heart. San Paola be my witness that did ye but find the stout Count Leonardo in his cups, sheer from the castle's topmost battlements would he hurl ye all ! Alack-a-day the good Lord Luigi reignst not here in these sad times.”

“The good Lord Luigi ?”

“Aye, none other, please your worship. In his day, the poor rejoiced in plenty, and the rich did he oppress ; taxes were not known ; the fathers of the church waxed fat upon his bounty ; travellers went and came, with none to interfere, and whosoever would, might tarry in his halls in cordial welcome, and eat his bread and drink his wine, withal. But, woe to me ! Some two-and-forty years ago, the good Count rode hence to fight for the Holy Cross, and many a year has flown since word or token have we heard of him. Men say his bones lie bleaching in the fields of Palestine.”

“And now ?”

“Now ! God 'a mercy, the cruel Leonardo lords it in the castle. He rings taxes from the poor ; he robs all travelers that journey by his gates ; he spends his days in feuds and murders ; and his nights in

revels and debauch ; he roasts the fathers of the church upon his kitchen spits, and enjoyeth the same, calling the same pastime. These thirty years Luigi's countess has not been seen by any in all this land, and many whisper that she pines in the dungeon of the castle, for that she will not wed with Leonardo, saying her dear lord still liveth, and that she would die, ere she would prove false to him. They whisper likewise, that her daughter is a prisoner as well ; nay, good jugglers, seek ye refreshment otherwheres.

“Twere better ye perished in a Christian way than that ye be plunged from off yon dizzy tower. Give ye good day.

“God keep ye, gentle knave — farewell.”

But heedless at the peasant warning the players moved straightway toward the castle.

Word was brought to Count Leonardo that a company of mountebanks besought his hospitality.

“‘Tis well, dispose of them in the customary manner. Yet stay ! I have need at them. Let them come hither. Later, cast them from the battlements — or, how many priests have ye on hand ?”

“The day's results are meagre ; good, my lord. An abbot and a dozen beggarly friars is all we have.”

“Hell and furies ! Is the estate going to seed ? Send hither the mountebanks. Afterwards broil them with the priests.”

The robed and cowed harlequins entered. The grim Leonardo sat in state at the head of his council board. Ranged up and down the hall on either side stood near a hundred men-at-arms.

“Ha, villians !” quoth the count, “what can you do to earn the hospitality ye crave ?”

“Dread lord and mighty, crowded audiences have greeted our humble efforts with rapturous applause. Among our body count we the versatile and talented Ugolina ; the justly celebrated Rodolpho ; the gifted and accomplished Roderigo ; the management have spared neither pains nor expenses.”

“S'dearth ! What can ye *do* ? Curb thy prating tongue.

“Good, my lord, in acrobatic feats, in practice with the dumb-bell, in balancing and ground and lofty tumbling are we versed, and sith your highness asketh me ? I venture here to publish that in the truly marvellous and entertaining *Zampillaerosteau* —”

“Gag him ! throttle him ! Body of Bacchus ! am I a dog that I am to be assailed with Polysylasbleed blasphemy like to this ?

But hold ! Lucretia, Isabel, stand for — ! Sirrah behold this dame,

this weeping wench. The first I marry within the hour, the other shall dry her tears or feed the vulture. Thou and the vagabonds shall crown the wedding with thy merry makings. Fetch hither the priest!"

The dame sprang toward the chief player.

"O save me!" she cried. "Save me from a fate worse than death. Behold these sad eyes, these sunken cheeks, this withered frame! See thou the wreck this fiend hath made, and let thy heart be moved with pity! look upon this damsel; note her wasted form, her halting step, her bloomless cheeks, where youth should blush and happiness exist in smiles! Hear us and have compassion. This monster was my husband's brother, who should have been our shield against all harm, but hath kept us shut within the noisome cavern of his donjon-keep for lo these thirty years, and for what crime? none other than that I would not belie my truth, root out my strong love for him who marches with the legions of the cross in Holy Land, (for O, he is not dead!) and wed with him! Save us, O, save thy persecuted supplicants!"

She flung herself at his feet, and clasped his knees.

"Ha! ha! ha!", shouted Leonardo. "Priest to thy work!" and he dragged the weeping dame from her refuge. "Say once for all, *will* you be mine! for by my halidome, that breath that uttereth thy refusal shall be thy last on earth!"

"NE—VER!"

"Then die!" and the sword leaped from its scabbard.

Quicker than thought, quicker than lightning's flash, fifty monkish habits disappeared, and fifty knights dressed in splendid armor, stood revealed, fifty falchions gleamed in the air, above the men at arms, and brighter, fiercer, than them all, flamed Excalibur aloft and cleaving downward struck the brutal Leonardo's weapon from his grasp!

"A Luigi to the rescue! Whoop!"

"A Leonardo! tare an ouns!"

"Oh, God, Oh, God my husband!"

"Oh, God, Oh, God, my wife!"

"My father!"

"My precious!" (tableaux.)

Connt Luigi bound his usurping brother hand and foot. The practiced knights from Palestine made holiday sport of carving the awkward men-at-arms into chops and steaks.

The victory was complete. Happiness reigned. The knights all married the daughter. Joy! Wassail! Finis!

"But what did they do with the wicked brother," said Mark as the guide completed his tale.

"Oh nothing—only hanged him on the iron hook I was speaking of by the chin."

"And how?"

"Passed it up through his gills into his mouth."

"Leave him there?"

"Couple of years."

"Ah—is—is he dead?"

"Six hundred and fifty years ago, or such a matter."

THE MAIN SPRING OF MASONRY

The Blue Lodge, or the first three degrees of Masonry, is the grand foundation stone of the whole Masonic fabric. It is the stepping stone to the higher degrees,—Chapters, Councils, Commanderies, etc., to which none can enter without passing the door of the Blue Lodge. From this point, if acceptable, he can travel to his heart's content through the mysteries of the institution, and, as he advances, he may become wiser and better.

The Blue Lodge is the first step, comparatively, and as a Master Mason, the brother receives all the benefits of Ancient Craft Masonry, and as such is admitted to all Lodges the world over. If he wishes to proceed further, the doors are always open to all, although he stands the same test as at the start. It is not necessary to rank higher than a master Mason to obtain all that is requisite for his recognition. In this body are taught all the duties of his Masonic life. The initiate here learns to regard the whole human species as one family; the high and the low, the rich and the poor, who, as created by one parent, are to aid support and protect each other. This is Masonry; and on this principle it unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance. This is the main spring and foundation of all. He may advance to higher grades, but on this rock his temple is founded. Cut him off from this and he loses all, even if he has accomplished all that he may have anticipated.

The Master Mason embodies Ancient Craft Masonry, and although

the degrees are not perfectly completed, it is all that is necessary, so y is concerned, and the brother may be satisfied to remain where he is. There are thousands who never rank higher, and are regarded in the same light as those that have received all that can be given. Then let us all cherish, and guard with unceasing care the foundation of the temple, for upon this rests the whole machinery which moves the Institution. — *Ex.*

BACK NUMBERS OF THE MAGAZINE WANTED.

We take the liberty to publish the following private note from R. W. Bro. Drummond, in the hope that by so doing we may be of service to the Brethren named, in enabling them to complete their otherwise imperfect sets of the Magazine, by the contributions of Brethren who may have spare numbers or volumes of the work for which they have no especial use. We presume a liberal price would be paid for either numbers or volumes, and persons having either to spare, would undoubtedly confer a special favor by notifying the parties named, giving a list of such as they may have in their possession:

Portland, Me., Aug. 16, 1871.

DEAR BRO. MOORE.

Can you send me No. 1. of Vol. 29 of Magazine? I want it to complete that volume for Portland Masonic Library. I had it once, but supposing the volume was already full, let it go to some body.

There is a great demand for your Magazine for Libraries and you may not know how much is doing in that direction, and may be pleased to know.

I have assisted more or less in the following —

1. My own — full.
2. Preble's — full save some of more recent volumes.
3. W. W. Austin, Richmond, Indiana: full save No. 7, of vol. 28.
4. John E. Barker, New York City, full save No. 8 of vol. 19; No. 9 of vol. 28, and some of vol. 29.
5. Portland Masonic Library Lacks 24 numbers.
6. William R. Remick, St. Joseph, Mo. lacks some 18 to 25 Nos.
7. Z. C. Luce, Iowa City, Iowa, lacks vols. 1. 2. 9. 28 & 29.
8. Leon Hyneman, Philadelphia. Set about three quarters full.
9. Grand Lodge of New York, ditto.
10. D. W. Bain, Gr. Sec'y. for G. L. of N. Carolina. Set about half filled.

I regard every set filled and bound as a most valuable legacy to those who shall come after us; and therefore I gobble up every number I find and put it where it will help fill a set.

As ever,

Yours fraternally,

JOSIAH H. DRUMMOND.

MASONRY FROM ANTIQUITY.

It is now generally conceded, even by the most enthusiastic members of the craft, that the speculative science of our day bears the same relation to Freemasonry of old that the giant oak bears to the pigmy acorn. For, whether we consider it as a lofty code of morality, or merely as a bond of union, most assuredly the symbolism of our order has been the growth of time; and it is even yet receiving through the sage researches of learned brethren, additional interpretations of wisdom, strength, and beauty. The germ of modern Masonry was sown when men first gave proofs of that gregarious instinct which impelled them to build cities, and to dwell together in amicable and social communion. Freemasonry and solitude are not akin — the poet's sigh for "a lodge in some vast wilderness," finds no response in the Masonic breast. The very word "brother" suggests companionship, and is incompatible with the solitary gloom of the hermit. Freemasonry is, therefore, a twin with that human fellowship, of which it has since become the purest and most practical exemplar. But even as the laws of society were imperfectly understood and upheld in those primitive ages, so were the coeval teachings of Freemasonry equally crude and inoperative. The dream of fraternity faded before the fierce glow of ambition and the lurid glare of war. Tradition, which preserves the memory of Tubal Cain as a mighty worker in metal, also places on melancholy record his grief for having fashioned the sword and spear as well as the implements of husbandry. The same hands that built the house for protection, erected the fortress for annoyance or defense; and the lessons of order, and comfort, and happiness were forgotten in the thirst for power and fame. As time rolled on, the passion of conquest spread — heroes, so-called, arose, whose glory rests upon the disastrous triumphs they achieved. Blood flowed in torrents and the will of one man — too frequently a tyrant — became the arbiter of life and death. But the work of Craft Masonry still went on, amid the turmoil and strife; obscured but not destroyed. Nor can we doubt that the genius of architecture — revelling as it did in the creation of beautiful or stupendous forms — aided to a superlative degree the progress, while it directed the course of enlightenment and civilization. Every temple was a landmark of thought and a monument of reason. Intellect shone through every pillar, and illuminated every dome. The perfection of such kingly Masonry became to all a hope and an inspiration. Men gazed upon the structures they had reared and exulted in the grandeur of the conception to which they had given such immortal shape and substance. It is also evident that the peaceful labors of those ancient craftsmen must have banded them together in enormous masses. The Pyramids alone attest this fact, and the mighty ruins of ancient Greece and Rome speak eloquently of vast Masonic confederations of old. What do we infer from all this? In the first place, that a common

task begat a common sympathy, and that a common sympathy begat a common brotherhood. It may be said, and with great plausibility, that other classes of workmen were likewise called together in great numbers ; but it must not be forgotten that the art of building was the centre upon which nearly all other useful trades depended. Without protection from the weather, the exquisite visions of the painter, and even the less delicate creations of the sculptor, must speedily have perished and decayed. Operative Masonry supplies this want ; and, as "Order is Heaven's law, and this confessed, it is, and must be, greater than the rest" of the handicrafts, however useful or ornamental. In the second place, the tools or implements made use of by working Masons are far more susceptible of a hidden significance—an occult symbolism—than those of any other art or trade. The square, level, and plumb-rule—their uses ? Taken, both in an operative and speculative sense, the relationship is perfect, and the metaphorical connection complete. The pencil, the compasses, and, in other branches of Masonry, the mallet, the chisel, and the trowel, are apposite emblems of the highest moral truths and forcibly inculcate the fulfilment of every social and religious duty. In this manner was built up, day by day and year by year, the wonderful system now called Freemasonry. Through the various stages of architecture—amid its proudest triumphs, graven in stone as everlasting memorials of the will and power of man—we can trace the operative leading to the speculative, material to the immaterial and sublime. Not merely in the *chef d'œuvre* of ancient art, in the arches of the Coliseum or the high-domed temples of Greece, but in the mediæval cathedrals—the modern palaces and pavilions which gem many European lands. We have no need to look for a mysterious origin in the occult ceremonies of the Persian Magi or Pagan Cabiri. The builder's science is ours, and if we do no longer erect earthly temples, we are taught by the symbolism of the royal art to raise a spiritual structure, strong in good work and fashioned after the model of a perfect man. Vain disquisitions upon the antiquity of the craft are not to the purpose ; it is now, and has ever been, to some extent at least, a school of morality and virtue. Let us profit by its lessons, and exemplify its real grandeur by deeds of charity and beneficence. The man who acts as a Mason is the only true one, whether he be an Entered Apprentice or a Grand Master ; and this fact is daily impressed upon our minds by sorrowful experience. But the symbolism of Masonry ever remains the same—a deathless code for man's instruction ; a book of wisdom for all who choose to learn. Let us, therefore, ponder more and more its teachings, and illustrate its deep and mystic meaning ; convinced that in the end we shall attain to such an exalted perception of truth as was rarely vouchsafed even to the seers of old.—*Ex.*

BENEDICT ARNOLD.

We are not surprised at the manifestation of a reluctance among some of our younger contemporaries, to admit that Benedict Arnold, the great American traitor, was a Mason. But the fact is so, and there should be no hesitation about admitting it. When received into Masonry, and for many years afterwards, he stood as fair in the community in which he lived, and maintained as high and honorable a position in his subsequent military career, as any young man in the service, until his ambition and extravagance led him on to the commission of his great crime. His connection with Masonry was no more discreditable to it, than was the apostacy of Judas to the early apostles. Both were traitors, and both received their just reward. We have no means of fixing the precise date of Arnold's initiation into Masonry, but the following from the records of the Lodge at New Haven, Connecticut, gives the date of his admission to that Lodge as a Member, and establishes beyond controversy the fact of his having been a Mason :—

"At a Lodge of Free and Accepted Masons, held at the Fountain Inn, in New Haven, 18th April, 1765 :

Present—R. W. Nathan Whiting, Master.

George Miles, S. W.	Andrew Burr, J. W.
Br. John Hotchkiss, Treas.	Br. Timothy Jones, Sec'y.
Br. Robert Brown.	Br. Buckminster Brintnall.
Br. BENEDICT ARNOLD, V.B. *	Br. Christopher Kilby.

"Bro. Benedict Arnold is by R. W. proposed to be made a member of the R. W. Lodge of Free and Accepted Masons—accordingly was balloted for and accepted, and is accordingly made a member of this Lodge.

"Expenses of evening £1 00."

MASONRY IN PERU.

We are indebted to our correspondent at Lima, for a copy of the Callao and Lima Gazette of July 28, from which we learn that St. John's Day, 24th of June last, was celebrated by the Brethren at the latter place, and the officers of the Lodge there for the present year were duly installed by the Grand Master, Senor Don Blas Alzamora, 33°, assisted by several members of the Grand Lodge. Similar ceremonies took place at Callao on the following day, where there are five Lodges, all in active operation, the names of which may be translated as follows : "Order and Liberty ; Virtue and Union ; Polar Star ; Order and Reformation ; and The World." At the conclusion of the installation ceremonies, upwards of three hundred and fifty Brethren sat down at three separate Grand Banquets. Previously, however, the poor

* Visiting Brother.

were admitted within the gates of the Temple, and the sum of one hundred and fifty soles was distributed amongst them. Several poor brethren and other applicants of charity were voted sums of money for their immediate wants.

The greatest harmony reigned amongst the brethren; and brilliant speeches were made upon the occasion. What added much to the solemnity of the proceedings was the reincorporation by a decree of the Grand Lodge, of the symbolic lodge "Paz y Orden," that had from some motives not properly understood by its members, become irregular and was so declared; but the true spirit of Masonry was here manifested; the past was forgotten, and its erring brethren welcomed back to the fold.

The three banquets were under the respective direction of Brother Rotalde of the Hotel Morin, the second under Gatillon of the Hotel Anglais, and the third under Bundichon, in the Calle de Mantas. As may be supposed the three grand caterers did their best to outvie each other, and they succeeded to the entire satisfaction of the brethren. The feast lasted until 8 o'clock in the evening.

On the same day, Sunday the 25th, a new Lodge was constituted by the Grand Master at Lima, under the name of "Alianza y Firmeza". The installation was quite a brilliant affair, and after the ceremony a sumptuous banquet was served to the Brethren who assisted.

It is gratifying to notice that Masonry is taking a firm hold in Peru, and that despite the few ignorant men and bigoted priests who decry it, it is advancing with rapid strides.

DEATH OF TWO DISTINGUISHED BRETHREN;—Members of the Supreme Council for the Northern jurisdiction will regret to learn that their Past Grand Treasurer and estimable Brother GEN. ABNER B. THOMPSON, died at his residence in Brunswick, Maine, in the early part of the last month. We had hoped to be able to lay before our readers a brief memoir of him the present month, but have failed to obtain the necessary data. He was one of the earliest and most active members of the Supreme Council after its removal to this city, and contributed largely by his counsel and labors to its interest. We hope to be able to give a brief memoir of him in our next.

We have also received from Ill. Bro. Albert Pike, Sov. Gr. Commander of the Supreme Council for the Southern jurisdiction, an official notice of the death of Ill. Bro. John Jennings Worsham, Treasurer General of that body. He died at White River in Arkansas on the 31st of July, and was buried by Masonic Brethren on the 16th of August, at Memphis, Tenn. Bro. Pike sketches a brief memoir of him, which is at once beautiful and touching, as all his papers of this description are, and says that having enjoyed the confidence of his Brethren, "he has passed away out of the life and sunshine of the world; and that portion of him which was material and human rests under the dust, beneath the grass, with the evergreens and flowers, symbols of Immortality, strewn upon his bosom, where now no thought stings, no cares harass, no fears alarm, and no hopes encourage."

SALT LAKE CITY.—The following information respecting the condition of Masonry in Salt Lake City, Utah, has been forwarded to the "Democrat" by Ill. Bro. M. M. POMEROY 32°, he having obtained the same during his recent visit there, on his ramblings:

Mount Moriah Lodge is really the oldest. They first procured a Dispensation from G. Lodge of Nevada, which kept them U. D. for two years, and then refused them a Warrant, because of their location, and persistently opposed their getting one from any other jurisdiction. They finally secured a Warrant from the G. Lodge of Kansas, in 1869. They have now a membership of 39. The officers are, Louis Cohn, Master; Rev. Thos. W. Haskins, S. W.; Sol Siegel, J. W.; Henry Wagener, Treas.; Christopher Diehl, Sec'y. They have in Treasury \$1,500.

Wasatch Lodge was warranted in 1867, by the Grand Lodge of Montana, and has a membership of 38, with \$900 in the Treasury. Its officers are R. H. Robertson, Master; John Cunningham, S. W.; Samuel Kohn, J. W.; M. H. Walker, Treas.; Ira M. Swartz, Sec'y.

Argenta Lodge, U. D. received a Dispensation in May, 1871, from the G. Master of Colorado, and has a membership of 20. E. H. Shaw is Master; E. B. Zabriskie, S. W.; A. W. Nuckols, J. W.; T. F. Tracy, Treas.; A. S. Gould, Sec'y.

St. John's Lodge of Perfection, No. 1, A. A. Rite, established January, 1871, has a membership of 20, works under the authority of the Supreme Council, S. G. I. G., for the Southern Jurisdiction of the United States. Theo. F. Tracy is T. P. G. M.; Ira M. Swartz, Grand Secretary.

MASONRY was introduced into Spain at the beginning of the last century, and met with opposition, despotism and tyranny, at once and ever since. The brethren under the rule of bigoted Bourbons were arrested, thrown into dungeons and murdered. But the order survived, and the blood of the murdered martyrs seemed to be the seed for new members. Since the late revolution which overthrew the throne of Queen Isabella, the condition of masonry has changed. Having been compelled before to meet on high hills and in low vales, the order is now welcome at the capital, and embraces men of every rank in society, representing intellect, wealth and industry. We learn also, that in a short time a Grand Lodge of Spain will be formed. A periodical has already been established, called *Colmena* or *The Rock*, which is exerting a beneficent influence and will do much to establish masonic principles where bigotry and darkness have reigned sovereign for centuries.

ONE of the rules of the Grand Lodge of Iowa is, "That no man should be made a Mason, or advanced afterwards, who is not capable, physically and mentally, of learning and communicating the ritual of Masonry in all its parts. If he can do this he is perfect enough; if not, not. The rule is very simple, very easy of comprehension, and very easily remembered."

HOME SAVINGS BANK. — This institution is located in our new Masonic Temple on the corner of Tremont and Boylston Streets, and has among its Officers, many of our Brethren who are well known in this community. Its President is Col. Henry Smith, a member of Boston Encampment, and its Treasurer Bro. E. O. Rockwood. Col. Marshall P. Wilder and N. A. Thompson, and Bro. George O. Carpenter and A. J. Benyon are on its Board of Directors. Its success has been without precedent in this city. The amount of its deposits since February last exceeds \$4,700,000, and its last dividend was seven per ct. Such is the completeness of its system that deposits as low as five cents are received and immediately placed on interest, while the profits are divided every six months. We can confidently recommend it to any of our friends who have funds to deposit in such institutions.

ACKNOWLEDGMENTS : — We are indebted to the politeness of R. W. Bro. T. S. Parvin, Grand Secretary, for a copy of the "annals of Iowa Masonry" for 1871.

We are indebted to the Hon. M. W. Bro. Thomas A. Doyle, Mayor of Providence, for a copy of his recent admirable address before the municipal authorities of that city.

We tender our thanks to Ill. Bro. Robert H. Waterman of Albany, for a beautifully printed copy of the proceedings had at the laying of the corner stone of the new State Capitol in that city on the 24th of June last.

R. W. Bro Charles D. Greene, Grand Secretary, will please accept our thanks for a copy of the proceedings of the Grand Lodge of Rhode Island.

THE Grand Lodge of Frankfort was founded March 18, 1783, and constituted as a Grand Lodge in 1823. It has ten subordinate lodges, three of which are in Frankfort, and two in Hamburg. The legal status of the Grand Lodge of Frankfort and its subordinates is as yet unsettled. Pursuant to a royal decree of 1798, still in force, all secret societies are prohibited in the Prussian States, with the exception of the Masonic Lodges hailing from either of the three Grand Lodges of "Germany," "Royal York," and the "Three Globes." The existence of lodges working under constitutions from the Grand Lodge of Frankfort is tolerated by the government of King William I., but has not yet been legalized.

The Grand Lodge of Denmark was instituted in 1747, and derives its existence from the Grand Lodge of Scotland. It is situated in Copenhagen, is recognized by the state, and the reigning king is patron of the order.

In the Grand Lodge of Hamburg, the three degrees of Craft masonry, only, are worked, the Royal Arch not being recognized. Entered Apprentices serve one year before they become Fellow Crafts, and Fellow Crafts labor for one year before they are raised to the sublime degree of Master. The brethren wear their hats in the lodge, but take them off whenever the name of the Great Architect of the Universe is mentioned.

NEW HAMPSHIRE : — The Officers of the *Grand Lodge* for the present year are John R. Holbrook, Portsmouth, Grand Master; N. W. Cumner, Manchester, D. G. M.; Wm. Barrett, Nashua, Sen. Warden; John A. Harris, Concord, Jun. Warden; Abel Hutchins, Concord, Secretary. — Grand Chapter.

Grand Chapter : — John A. Harris, G. H. P. : Edward Gustine, Keene, Deputy; Wm. Barrett, G. R.; John D. Patterson, Manchester, G. S.; Abel Hutchinson; Grand Secretary. —

Grand Council : — George H. True, Manchester, G. M.; John A. Harris, Deputy; Edward Parker, Nashua, P. G. M.; Abel Hutchins, Recorder.

PETER'S MUSICAL MONTHLY : — This excellent Magazine for August contains the following fine collection of vocal and instrumental music;

"Adalina," a song and chorus; "I dont can tolt Jou vy," a comic song, by Will S. Hays; "The Fatherlands," by Offenbach; English and German words. "Dont sell my father rum;" "Silent Love," by Schumann, arranged for mezzo Soprano or Tenor. "Sweet Nightingale;" Summer Evening;" "The flower's prayer;" etc. Also "Charming Maggie waltz;" "Nosegay Schottisch;" "My dear old sunny home;" and "Treaty of Washington Grand March."

Price \$3.00 per annum. Address J. L. Peters, 599 Broadway, New York.

THE seat of the Grand Lodge of Sweden and Norway is at Stockholm, and the king is the head of the craft. It was in this capacity that he made the Prince of Wales a mason last year. The Grand Lodge was founded in 1754, under a charter from the Grand Lodge of Scotland, and it is said that in no country has the progress of masonry been more prosperous than in Sweden.

GEAR'S ILLUSTRATED MECHANICAL ADVOCATE — is the name of a new scientific paper the first number of which was issued in this city on the first of August by Messrs Gear & Co. It is published monthly, and is designed, as its title implies, for the benefit of mechanics, engineers, and others engaged in scientific pursuits. It is well printed and finely illustrated.

THE CHERUB — is the title of a new paper "devoted to literature and the interests of the people," just started in this city by Messrs. Latham & Co. It is published monthly, four large pages, at sixty cents a year. Well printed and well edited.

OREGON : — The officers of the Grand Lodge of Oregon the present year are Wm. D. Hare, Grand Master; T. Mc. P. Patton, Deputy Grand Master; A. Van Dusen, Sen. Gr. Warden; J. B. Congle, Jun. Gr. Warden; J. E. Hurford, Grand Secretary, whose address is at Hillsboro.

SCRIBNER'S MAGAZINE. — A pleasant sketchy paper, entitled "Pictures from Canada," opens the September number of SCRIBNER'S. It is by Dr. Beers of Montreal, and is principally descriptive of the French Canadians. Next we have an interesting paper on "Mercator the Path-finder of the Seas," with an excellent portrait. The other illustrated articles are "Mountain views and Adventures" by J. T. Headley; "Scenes from the Marble Faun" by W. L. Alden, etc. "Whose wife was She?" is the title of a story of great power and interest by Saxe Holm; Susan Archer Weiss writes a good story, "Peter Block, a Hartz Legend." Wilfred Cumbermede is still continued with unabating interest. Other articles are "Chinese skilled labor"; "Co-education of the sexes"; "Adventure in Japan" besides "The cloud and fire" a hymn; "The elms of old Trinity," a poem and "The Songster. A midsummer carol." The editorial department is full of good sound reading, and the Magazine still maintains its well deserved good reputation. Price \$3.00 a year. To be had of A. Williams & Co. "Old Corner Book Store", Boston.

THE MEETINGS AT BALTIMORE. — The general Grand Chapter and the Grand Encampment of the United States will assemble in triennial convocation at Baltimore, Maryland, on Tuesday the 19th of Sept. inst. the first at nine, and the second at eleven o'clock in the forenoon. It is expected that there will be a large assemblage of the members of both bodies from all parts of the United States.

THE GRAND LODGE OF QUEBEC, M. W. Bro. John A. Graham, L. L. D., Grand Master, laid the corner stone of the new town hall at Danville in that Province. Nearly every Lodge in the jurisdiction was present, and the ceremony was performed in the presence of nearly two thousand spectators. It was the first public act of the kind by the new Body, and was witnessed with more than usual interest, by the masses assembled.

NEW YORK STATISTICS :— Number of Lodges in the state 656; Initiations last year, 6142; Affiliations, 812; Rejections, 2595; Dimissions, 1769; Expulsions, 65; Suspensions, 44; Discharged for non-payment of dues, 2225; Restorations, 362; Deaths, 857; whole number of Members, 77,079.

THE Grand Lodge of Canada (Ontario) very unwisely refused at its recent communication, to recognise its sister Grand Lodge of Quebec, and has thereby continued an unavailing quarrel between the two Bodies, which can only result to the injury of both, and the mortification of their Brethren every where.

"THE BLAZING STAR" is the title of a learned and well written essay by Bro. Wm. B. Greene of Brookline, to whose kindness we are indebted for a copy. Though not strictly a masonic essay, masonic students will be interested in the reading of it. To such, copies will be sent "without money and without price," by addressing the author at Jamaica Plain.

FAMILY VISITOR :— We with great pleasure enter upon our exchange list this excellent weekly journal, published at Houston, Texas, under the editorial management of R. W. Bro. Rev. Dr. B. T. Kavanaugh. It is devoted to Temperance, Masonry, and general intelligence, and is conducted with distinguished ability.

THE GRAND COMMANDERY of Missouri has been incorporated by the legal authorities of that State, with power to "own and hold all property, real and personal, required for the working of the Order within the State, and shall further hold and dispense a general Masonic charitable and burial fund."

ERRATUM. — An error of omission occurred in the article in our last, page 298, entitled "Prov. G. Masters of England in America," which the reader will please supply with the following words — "Daniel Cox, Esq. for New York and New Jersey," after the words "American Provinces."

A Council of Deliberation, A. and A. Rite, under the presidency of Ill. Bro. John Sherville, 33°, Deputy for the State, was held at Camden, New Jersey, on the 11th of August, when the work was exemplified by Excelsior Grand Lodge of Perfection.

At the coming session of the General Grand Chapter at Baltimore on the 19th inst. it is said an effort will be made to turn the "Past Masters Degree" over to the Grand Lodges, where it properly belongs.

"It is a burning shame that any Mason should take a Masonic journal, and then neglect or refuse to pay for it, and such refusal should subject him to Masonic discipline," says a cotemporary.

Some lodges in California are hard up for material, one having initiated a candidate unable to read. The lodge was sharply rebuked by the Grand Master.

THE Board of Relief, San Francisco, distributed during the year \$8,060 to 144 cases, of which thirty-two hailing from New York received \$1,096.

THE FREEMASONS' MONTHLY MAGAZINE.

Vol. XXX.]

OCTOBER 1, 1871.

[No. 12.]

THE SCHISM IN CANADA.

We briefly announced in our last, the failure of the Grand Lodge of Canada, at its recent communication, to adopt the necessary measures to bring about an amicable adjustment and reconciliation of the difficulties which have for two or three years past disturbed the fraternal relations of amity and friendship between the Brethren of the two Provinces of Ontario and Quebec. This was not to have been expected, and is the more to be regretted, because the effect of it is to continue a controversy which is creditable to neither party, while it cannot fail to be detrimental to the interests and happiness of both. The appeal to their Brethren beyond their own immediate jurisdictions, has been heard — the facts and arguments on either side have been carefully considered, and a judgment has been rendered, which, if not entirely unanimous, ought, we cannot but believe, to have been received as sufficiently so to command the respect and to determine the course of the contending parties; for we are unwilling to believe that the appeal was not made in good faith, nor without an honest intention of accepting the decision of their Brethren, however subsequent circumstances or prejudices may have controlled and changed it. The matter as it originally stood, and as it was presented to the Grand Lodges of this country, was a simple question of territorial jurisdiction, and was to be decided by the common law, or established precedents and usages of Masonry. Quebec had been set off by act of Parliament and erected into an independent Province, the peer and

equal of the Province of Ontario, from which it had been separated. It was a new and independent State, taken from territory over which the Grand Lodge of Canada had previously held masonic jurisdiction. It therefore stood and stands in the same masonic relation to the Grand Lodge of Canada, within the Province of Ontario, that our new States occupy when they are set off from our territories or contiguous States, and erected into independent States. The common and easily understood rule of Masonry in such cases is, that the State so erected, having the constitutional number of Lodges within its jurisdiction, is entitled to, and the Brethren therein may, by vote of a majority of their Lodges, and without consulting the wishes of any superior authority, proceed at once to organize and put in operation an independent Grand Lodge, for their better convenience and government. The Grand Lodge of Quebec was organized and went into operation under this general law of Masonry, and a majority of all the Grand Lodges of this country have, on appeal from the opposing Grand Lodge of Canada, (now, more properly of Ontario,) approved and confirmed the correctness and legality of the proceeding. We repeat therefore, that it is a matter of extreme regret, if not of discourtesy, that the Grand Lodge of Canada still persists in her fruitless and unavailing opposition to her younger sister and peer, and that she, unwisely, as we think, refused to adopt the report of her Committee of general purposes, looking to a reconciliation of the difficulties, and immediately thereafter rejected the following fraternal and well-considered resolution, offered by one of her most distinguished members :—

“ That having in view the true interests of Freemasonry, the maintenance of harmony, and the avoidance of scandal, be it

Resolved, That the suspension of the adherents of the so-called Grand Lodge of Quebec be and is hereby withdrawn.

That the Grand Lodge of Quebec be and is hereby recognized as a duly constituted Grand Lodge.

That we hereby cede to the said Grand Lodge of Quebec the whole of the Province of Quebec, subject to the following conditions, viz. :— That all Lodges therein, now in connection with this Grand Lodge, and that are desirous of maintaining that connection, may do so.

That this Grand Lodge do strongly and with the most fraternal feelings, recommend that all the Lodges in the Province of Quebec, and now in allegiance to this Grand Lodge, do take into serious consideration the necessity of sinking all differences, and cordially uniting themselves to the Grand Lodge of that Province.”

The adoption of these resolutions would have settled the whole con-

troversy and restored peace, harmony and prosperity to the Order in both Provinces. Their rejection was a misjudgment, an ill-advised and impolitic act; for the dispute must sooner or later, and the sooner the better, come to this precise determination. Nothing short of this can, consistently with its own dignity and the respect due to its friends, be accepted by the Grand Lodge of Quebec; nor can the Grand Lodge of Ontario ask less of it, consistently with her own declaration of “being desirous of establishing peace and goodwill and harmony amongst all the Masons of Canada, and of preventing further trouble and complications.”

That the Grand Lodge of Canada is about tired of the subject, and would be happy to get rid of it on any reasonable terms, we think is clear from the manner in which it finally disposed of it, at its recent communication, in the adoption of the following vote:—

“ That this Grand Lodge, while reaffirming its former opinion expressed at the Montreal and Toronto meetings, December, 1869, and July, 1870, as to the illegality of the organization of the Grand Lodge of Quebec, and although no valid reason has ever existed for the disruption of this Grand Lodge in the manner attempted by the said so-called Grand Lodge of Quebec, but being desirous of establishing peace and good will and harmony amongst all the Masons of Canada, and of preventing further trouble and complications, and being now of opinion that these objects *can best be obtained by the existence of a Grand Lodge for the Province of Quebec*, properly organized, with the unanimous assent, if possible, and good feeling of all the Masons in that Province; while at the same time the duties and obligations of this Grand Lodge toward the same loyal Masons should not be disregarded; this Grand Lodge will give up and cede all the territory which it has occupied since 1855 in that part of Canada now constituting the Province of Quebec, make all just and financial settlement, remove all suspensions, and do all such things as may become necessary, as soon as this Grand Lodge receives notice that a settlement or compromise, mutually satisfactory, shall have been effected between the Masons residing in the Province of Quebec, which have been and are now loyal and faithful to this Grand Lodge on one side, and the members of the so-called Grand Lodge on the other, in such manner as they may decide amongst themselves, whilst acting in a true Masonic spirit; and this Grand Lodge will not, for the present, take any further step or action of any kind whatever concerning the said so-called Grand Lodge of Quebec.” And the said report so amended was adopted.”

Stripped of its unnecessary verbiage, the above contains simply a distinct declaration by the Grand Lodge of Canada, of the necessity

of recognizing the Grand Lodge of Quebec, as a means of establishing peace and harmony between the two Provinces, and of preventing further trouble and complications; and this recognition the former Grand Lodge is ready to concede, with the concurrence of the Lodges in the Quebec Province acknowledging its authority; thus transferring the labor and responsibilities of further negotiation from itself to its subordinates, or in other words, abandoning the field of controversy. The condition appended to this declaration, requiring the "unanimous assent" of *all* the Masons in the Quebec Province to the arrangement, is so modified by the qualifying clause "if possible," that it amounts to nothing, for such a unanimity could never be obtained on any debatable question, nor could the Grand Lodge of Canada expect that it would be. All such matters are masonically settled by a majority vote. But it is not with the Masons in the Province individually that either party to the controversy has anything to do. The Grand Lodge of Canada can act only through its Lodges, and it is to these that it probably refers when it speaks of "all the Masons in the Province." The animus of the proposition then, is, that the Canada Lodges in the Quebec District are at liberty to arrange with the Quebec Grand Lodge for affiliation with that Body, and when a majority of them, or the whole, "if possible," shall have so arranged, then the Grand Lodge of Canada "will give up and cede all the territory which it has occupied since 1855, in that part of Canada now constituting the Province of Quebec, make all just and financial settlements, remove all suspensions, and do all such things as may be necessary," for the restoration of peace. But how is this desirable adjustment to be brought about? It is clear to our mind that the Grand Lodge of Quebec can do little more in the premises than indicate to the Lodges referred to, its readiness and desire to meet the suggestion of their Grand Lodge, and receive them under its jurisdiction; or, on the other hand, the Lodges might individually or collectively, ask of the Grand Lodge of Quebec a committee to arrange the terms for such a union. Little more can be done by either party. If in the course of the negotiation, it shall appear that there are any of the Lodges in the Province that prefer to remain under the Grand Lodge of Canada, we presume the Grand Lodge of Quebec would raise no objection to their doing so, this being the relation which some of the older Lodges in Canada hold to their parent Grand Lodges in Great Britain. We hope most sincerely that on some such terms, or in some more acceptable way, the controversy will now be brought to a close.

EZEKIEL BATES LODGE, ATTLEBORO.

This young and flourishing Lodge, having served its full term of probation under a Dispensation by Grand Master Gardner, and received its Charter, granted by the Grand Lodge at its Quarterly Communication in June last, was regularly constituted, its new hall dedicated, and officers installed on the 6th of September ult. The ceremonies were performed under the authority of a Commission from the Grand Master, to R. W. P. D. G. M. Charles W. Moore, of St. Andrew's Lodge, assisted by the following Brethren:—

R. W. Wm. Parkman of St. Andrew's Lodge, as D. G. M.
 R. W. Wm. W. Baker of Revere Lodge, as S. G. W.
 R. W. Edward Stearns of St. Andrew's Lodge, as J. G. W.
 R. W. Rev. C. H. Titus of King David's Lodge, as Gr. Chaplain.
 W. Wm. F. Davis of St. Andrew's Lodge, as Gr. Marshal.
 W. Charles J. F. Sherman of St. Andrew's Lodge, as Gr. Secretary.
 Bro. Frank Jones, Adelphi Lodge, as Gr. Tyler.

This delegation was principally made up, and the Deputy Grand Lodge was organized, with reference to the circumstance that the new Lodge bears the name of the late estimable Brother EZEKIEL BATES, a Past Master, and at the time of his decease, one of the two oldest members of St. Andrew's Lodge of this city, in which body he had served in various capacities and with distinguished fidelity for nearly half a century.

The Charter Members of the new Lodge having assembled and taken their places, the Deputy Grand Lodge was opened in the reception room of the new hall, on the third degree, promptly at 4 o'clock. P. M., and immediately proceeded to constitute them, in due and ancient form, into a regular Lodge, after the forms of the revised ritual in use in this jurisdiction. At the conclusion of these ceremonies, the D. G. Lodge retired, and the preliminary arrangements having been made, it soon after re-entered and proceeded with the Dedication of the new hall; which, it may not be out of place here to say, is an exceedingly neat, chaste and pleasant Lodge room, handsomely furnished and capable of comfortably seating about one hundred Brethren. Attached to it are the necessary ante-rooms, and the usual conveniences. Among the decorations on the walls, we noticed a very fine and striking crayon portrait of the beloved Brother whose name it has adopted, — presented to the Lodge by his aged, and we are happy to say, still surviving widow. The usual examination having taken place,

its general arrangements approved, and the hall dedicated, the Grand Lodge was closed until 8 o'clock in the evening, when it was again assembled and the following Officers were installed into their respective places:

Daniel H. Smith, W. M.	Avery Fobes, J. D.
Alfred R. Crosby, S. W.	Thomas S. Nye, S. S.
Geo. F. Bicknell, J. W.	John Baxter, J. S.
James H. Sturdy, Treas.	Charles E. Bliss, Chap.
John M. Daggett, Secy.	John W. Luther, Mar.
Edwin L. Crandall, S. D.	Orville Balcom, I. S.
Walter W. Smith, T.	

At the conclusion of the ceremonies of Installation, the usual charges to the Master, Wardens, and Members of the Lodge were omitted; and, as a substitute for them, others were read, which were written and used on similar occasions in 1795 by the M. W. PAUL REVERE, of revolutionary memory, when Grand Master of the Grand Lodge of Massachusetts, and which have probably never before been used since the above date. Though exceedingly appropriate and comprehensive, they were particularly well adapted to the present occasion, for the reason that the author of them was a member and Past Master of St. Andrew's Lodge.

The usual proclamation was then made; after which the new Lodge was addressed at some length by R. W. Bros. Moore and Parkman, and the Grand Lodge retired.

Among the large number of Brethren present to witness the ceremonies in the evening, were some forty or fifty members of the old Bristol Lodge, located at North Attleboro, and which, we are happy to say, having arisen from among the ruins produced by the reign of Anti-Masonry, is now one of the most flourishing Lodges in the county of Bristol, having some one hundred and thirty active and intelligent members on its roll.

The occasion was one of more than ordinary interest, especially to the officiating officers of the Grand Lodge, from the pleasant though mournful reminiscences arising from their former intimate relations to the beloved Brother whose memory the new Lodge has honored by adopting his name; and we are very happy to be able to say, that the present condition and future prospects of the Lodge are all that its best friends could desire. The number of Brethren named in its charter is twenty-four, and the number of its initiates during its term of probation is sixteen; all of whom will doubtless immediately enroll them-

selves among its members, while others have signified their desire to unite themselves with it. It is composed mainly of young and active business men, of the best social position, and in the enjoyment of the respect and confidence of the community in which they live. We heartily tender it our best wishes for its continued prosperity.

INCREASE OF SECRET SOCIETIES.

One would infer from the multiplicity of Secret Societies, old and new, of every conceivable name, that the clerical gentlemen who are about to hold, in the western part of New York or elsewhere, a convention to mature measures for their suppression, would have about as much on their hands as they can well attend to, and that they will be likely to meet with more difficulties in their work than rational men would care to encounter. A mere enumeration of them would probably fill a page or two of this Magazine, and would hardly be worth the room they would occupy. We have however recently met with three or four which, if not modern, are new to us and may be so to most of our readers. The "Knights of Pythias" seems to be an association of some considerable magnitude and extent, and prevails in the Middle and Western States. It has two or three papers devoted to its interests. "The Improved Order of Red Men" claims to have originated among the soldiers at Fort Mifflin, on the Delaware river, in the war of 1812. Of its precise object we are not informed, except that it seems to be a Democratic secret organization, having *Tammany*, the ancient chief of the Delawares, for its patron Saint. It is we believe a Pennsylvania Institution. The "Ancient Order of Foresters" would seem to be a popular Secret Society in New York, Pennsylvania, and some of the Western States. Westfield in this State is credited with one of its Lodges. The "Seven Wise men, or Heptesophs," recently met in its Lodges. The "Supreme Conclave" at Cincinnati, and was well attended by delegates from different parts of the country. Its presiding officer is called the "Supreme Archon." We know nothing of its object. The Grand Lodge of the "Harugari" — if any body can tell what that means — recently held an annual meeting at Indianapolis, Ind., and elected Henry Sittel, Grand Bard. It seems to be a charitable Society, and at its late meeting imposed a special tax of five dollars, and an annual tax of four dollars upon each member of its Lodges, for charitable purposes. These will answer for the present, and we commend them, particularly the last, on account of its euphonious name, to the consideration of our anti-masonic friends above referred to.

ROBERT BURNS' LODGE, TARBOLTON.

By Bro. A. Glass, M. M., No. 138, Ayr Operative, Scotland.

I've sat beneath the old rooftree
 Where Burns oft spent the festive night,
 As happy as a king could be
 Among the honored "sons of light."
 To me it was as Mecca's shrine
 To ardent Eastern devotee,
 Where Scotia's minstrel passed langsyne,
 So many hours of joyous glee.

What hallowed recollections throng
 Around that spot endeared to fame?
 What happy scenes of love and song
 Are conjured up in Burns' name?
 What mystic fane, however grand,
 Can with the lowly Lodge compare,
 Where, "honored with supreme command,"
 Presided Fame's eternal heir.

Along the corridors of Time
 Forever sweeps his deathless lays,
 And Scotia's sons, in every clime,
 Sing sweetly of their native braes;
 In fancy rove "whaur Lugar flows,"
 Where "hermet ayr" delights to stray,
 Or "Bonny Doon" in beauty goes
 Past hoary, haunted Alloway.

Nor sylvan bower, nor tiny flower
 That blooms where wimplin' burnie strays,
 But he possessed the innate power
 To twine around them fadeless bays.
 In Nature's Lodge, supreme and grand,
 He sat as Master in the chair,
 And shed a glory o'er the land
 That time nor change can e'er impair.

His was the keen, prophetic eye,
 Could see afar the glorious birth
 Of that great Power, whose mystic tie
 Shall make "One Lodge" of all the earth;
 Shall usher in the reign of light;
 "Ring out the false, ring in the true,"
 Cause man to walk "square" and "upright."
 And Wisdom's path of peace pursue.

MASONRY IN EGYPT.

A meeting of the District Grand Lodge of Egypt was held at Cairo under the authority of Halim, Prince of the viceregal family of Egypt, and Right Worshipful District Grand Master of Ancient Free and Accepted Masons of England, in and for the territory of Egypt, on Saturday the 24th of June, 1871, who, in his absence appointed R. W. Bro. Raphael Borg to conduct the business of the meeting in his behalf. No especial business seems to have been transacted except the election and installation of the Officers of the Body, which having been accomplished, the acting D. G. M. delivered an interesting address; from which we learn that the progress of the Order on the banks of the Nile has within the last three years been materially interrupted by the opposition of the local authorities, and the indiscreet conduct of some of the private Lodges holding under other jurisdictions than that of the English Grand Lodge. English Masonry has however maintained itself creditably, and has not lost ground. The two Lodges at Alexandria and the two at Cairo of the English register, are in good condition, and in addition to these a new lodge has recently been inaugurated at the latter place, which will work exclusively in the Arabic language. The Deputy Grand Master says "the importance of this new temple cannot be underated when we bear in mind the prejudice — nay, almost hatred — that is entertained against us by high and low, and the deep rooted suspicion with which the intelligent classes regard us. It is in dispelling these prejudices and suspicions, that the new Lodge will prove highly serviceable to the Craft; for through it, I hope the time may not be far distant when, as in India, we may reckon under our banner the most pious, the most illustrious and the most learned of the Mussulmans." But he adds as a caution — "I have to recommend to you great caution in designating Orientals as Masons, for while Europeans may boast of their connection with the Institution, because they run not the least risk of any evil consequences, the committal of native Brethren may render them subject to persecutions which we are not yet in a condition to avert." In this connection he further adds — "I cannot sufficiently recommend to your assistance, two establishments *which owe their existence solely to Masonry*. I mean the free schools of Alexandria and Cairo. I have no doubt they will materially contribute hereafter in clearing the cloud which has gathered over us, as I understand that, amongst others, a certain

number of native children receive therein daily instructions. Education is one of the elements which help in turning the scale of public opinion in our favor, and the fact of its having been hitherto somewhat neglected generally, should impel us to forward it as much as lies in our power. Through it the natives shall come to learn that we are neither a political nor a religious sect, but that we belong to an institution which has for its main object peace on earth and good will towards all men."

A charitable collection was then made, and the Grand Lodge was closed in form with solemn prayer.

GRAND LODGE OF ENGLAND.

We are indebted to R. W. Bro. Hervey, Grand Secretary, for an official copy of the proceedings of the Grand Lodge of England at a Quarterly Communication in Freemason's Hall, London, on the 7th of June last. The meeting was largely attended, the Earl de Grey and Ripon, Grand Master, presiding. The business transacted was principally of a local character, and a synopsis of it would not therefore be particularly interesting to our readers, except so far as they had relation to the recent visit of the Grand Master to this country, and his reception by his American Brethren. We have heretofore given the substance of the address of the Grand Master, acknowledging the fraternal courtesies extended to him by the Grand Lodge of the District of Columbia, and the vote of thanks adopted by his Grand Lodge at the above meeting. The vote was offered by the Grand Registrar, who accompanied his motion with a very admirable and appropriate address, from which we give the following extract:—

"He felt that the conduct which had been evinced by the Freemasons of America towards the Grand Master of England would find reciprocity in the heart of every English Mason, who would see that a new bond of Brotherhood bound them together by the reception our Grand Master had received from the Brethren of that continent. It was a spontaneous ebullition of feeling on the part of the American Masons that made them throng far and wide to come and see and do honour to the Grand Master of England; and it ought to be our spontaneous wish—to be exhibited by immediate action—to return our sincere thanks to them for the kindly and brotherly feeling shown to the English Brethren in conferring honour on the Grand Master

of England. He was sure that the Brethren would feel in their hearts, that a new era had arisen in Masonry between the two great people that dwell on the different sides of the Atlantic; and although that great sea rolled between them, their hearts were united, and their feelings and aspirations were the same; and that they were on each side determined to be rivals only in their desire to support the great principles of Freemasonry. Let them take care that their Masonic Brethren in America should know that we were not devoid of gratitude for the kindness they had shown, and let them on their part desire to take the earliest opportunity of recognizing and placing on record the feelings they entertained for those who, in a far distant clime, greeted our Grand Master as a Brother. He would not detain Grand Lodge by putting the resolution into a particular form of words; but he thought he should be making the feelings of all the Brethren best known by saying that this Grand Lodge begs to return its most sincere and hearty thanks to the Grand Lodge of Columbia, to the other Grand Lodges in America, and to the Brethren assembled in their Grand Lodges, for the kindness, the fraternal affection, and the esteem they have shown to the Grand Master of England on the occasion of his recent visit to America. That was the substance of the resolution he would ask Grand Lodge to pass. He was confident they would all feel that the American Brethren were deserving of their esteem, regard, and thanks, and the more publicly and the sooner that was made known to them, the more it would be appreciated."

Among the proceedings we notice that the Master of the Lodge of Israel, London, was severely censured "for having ordered a second ballot to be taken for one and the same candidate, there having been three black balls on the first ballot, and for having ordered, after such second ballot had been taken, on which there were two black balls, that the question of election should nevertheless stand over for a third ballot at a later period of the same evening, thus wholly nullifying the principle of the ballot."

BOSTON COMMANDERY EXCURSION.

This fine Body of Knights Templars, numbering one hundred and sixty members, in their rich regalia, accompanied by Gilmore's celebrated band, left this city under the command of Sir Wm. Sayward on Wednesday the 6th of September, on an excursion to New York and Albany, returning by way of Hoosac Tunnel, Greenfield and Fitchburg. On their way to the former city they were received at Stonington by the Brethren of Asylum

Lodge, who gave them a torchlight procession and a sumptuous repast. Leaving this place in one of the splendid Stonington and New York steamers, which had been chartered for that purpose, they arrived in New York on the following morning, where they met with another imposing reception by the Sir Knights of that city, and were escorted to the Hotel for breakfast, after which they were dismissed and spent the day in small parties, visiting the principal places of interest in the city. In the evening they were waited upon by a committee of the Sir Knights of New York, and escorted to Niblo's Theatre, where seats were provided for them, and where, as a matter of course, they excited general attention, the band accompanying them adding to the interest of the occasion by the performance of some of its excellent music. On Friday morning they left the city in the splendid steamer Daniel Drew for Albany, where another reception was given them by Temple Commandery of that city, and on Saturday morning took the cars for North Adams and the Hoosac Tunnel, and thence by the way of Fitchburg to Boston. The Sir Knights of the Commandery speak in the highest terms of their excursion, and of the attention they received at the hands of their Brother Sir Knights at all their resting places in the route. The following will indicate the organization of the Body while on the excursion.

Eminent Commander, Sir Wm. Sayward.
 Generalissimo, Sir Henry Endicott.
 Captain General, Sir Gideon Haynes.
 Prelate, Rev. Sir John P. Robinson.
 Senior Warden, Sir Samuel Mason, Jr.
 Treasurer, Sir Edward A. White.
 Recorder, Sir Wm. H. Thomes.
 Sword Bearer, Sir Seranus Bowen.
 Standard Bearers, Sirs Alexander K. Bryer and Chas. L. Skelton.
 Warder, Sir James H. Upham.
 Surgeon, Sir Dr. George S. Jones.
 Aids of the Commander, Sirs Albert T. Whiting and George S. Eastman.
 Past Grand Commanders, R. E. Sirs A. A. Dame, Wm. Ellison, Charles E. Powers.
 Adjutant Gen. Sir Samuel C. Lawrence.
 Captain First Company, Sir George O. Carpenter.
 Captain Second Company, Sir John L. Stevenson.
 Captain Third Company, Sir Jarvis D. Braman.
 Captain Fourth Company, Sir James A. Fox.
 Captain Fifth Company, Sir Henry G. Fay.
 Captain Sixth Company, Sir Charles J. Hayden.
 Captain Seventh Company, Sir Francis Lotts.
 Captain Eighth Company, Sir Zephaniah H. Thomas, Jr.

FREEMASONRY IN BRAZIL.

The Rev. A. L. Blackford in a letter to the "Foreign Missionary" for March, under date Brazil Oct. 25th, writes as follows, on the condition and influence of Masonry in that Empire.

"During the present year night-schools, for teaching reading and accounts, have been started in the capital and several of the other principal towns. They are entirely free, and are under the auspices of the liberal wing of the Freemasons, managed and sustained by the respective lodges of the towns in which they exist. I visited one of these schools in the city of Sao Paulo. It was a pleasing and encouraging sight. About seventy pupils were in attendance, ranging in ages from the wee urchin to the old man of seventy years; there were bond and free, and of all colors. Some of the teachers were regular dandies in dress and manners. The government seemed a sort of Quaker or Puritan democracy, in which the interest in their work kept all in order. They all sat at their studies with their hats on, which the director said was to prevent disorder at the dismissal (according to Brazilian etiquette, the hat is always taken off on entering a house). The director, or at least master spirit, of this school, is a Mulatto, and one of my old friends whose rationalistic notions I had often combated. He said he would like some copies of *Little Henry and his Bearer*, and also some new Testaments for distribution among his pupils. Bro. McKee supplied him with the former, and the agent of the British and Foreign Bible Society with the latter. God uses strange hands to sow the seed of truth. These schools have been vigorously opposed by the retrograde party in politics, as well as by the priests. All sorts of stories are told of them in order to frighten the people from attending; and, I am sorry to add, with too much success. The following incident shows how much Rome loves popular instructions, at least in Brazil: Two poor boys began attending the school I have described, who belonged to the choir of the cathedral. Though thus employed to help chant the mass and other church services, they could not read their own language, and the priests forbade their attending this school, on pain of being expelled from the cathedral choir. This was their means of livelihood, and of course they yielded.

"I do not venture any opinion on the merits or demerits of Freemasonry. Be that as it may, however, it is a great fact and a great power in this country, and one of the most important means God has used and is using to break the hold of Romanism on the hearts of the people here. It is thoroughly detested and bitterly denounced by the Papal or ultramontane party. Yet every town of any importance has its lodge, or lodges, and nearly every Brazilian, who wishes to be thought respectable, belongs to the order. And still more, notwithstanding the repeated excommunications of the pope, many of the priests are members and often the leading men of their lodges.

The curate of the cathedral church in Sao Paulo, was one day conversing with a friend of mine, when the fact transpired that he was a Mason. "How is that?" said my friend, "You know the Pope has excommunicated all Masons." "What do I care for the Pope?" he replied; "the pope is in Rome and I am a Brazilian."

WHAT MASONRY DOES.

The following incident illustrates in a small degree some of the good effects produced by the teachings of Masonry, when properly understood and practiced, and shows how it conciliates true friendship among those who might have otherwise remained at a perpetual distance.

"Two men had been fast friends. In an evil hour they quarreled. They did not speak, and had not spoken for years. Mutual friends tried the art of reconciliation in vain. They were avowed enemies for life. One of them became a Mason after the estrangement, and it happened that the other remained ignorant of this fact. One evening he too was admitted into a Lodge. Almost the first voice he heard, and certainly the first face he saw, was that of his enemy, who presided over the ceremonies of initiation, and was obliged, according to usage, to address him by the title of '*brother*.' This was a peculiar situation, and a severe ordeal for both. After the lodge was closed the Apprentice sought the Master, and without any preliminaries, the following colloquy ensued, commenced by the newly made Mason:

"Are you a member of this Lodge?"

"The answer was 'I am.'

"Were you present when I was elected?"

"I was."

"May I ask if you voted?"

"I did."

"Now will you tell me how many votes it requires to reject a candidate on ballot for admission?" The Worshipful Master answered 'One.'

"There was nothing more to say. The initiated extended his hand, which was warmly grasped by the other, and uttered with thrilling accents, deep emotion mellowing his voice, 'Friend! Brother! you have taught me a lesson I shall never forget.' This is a little ray of Masonic light. No language is so eloquent as the silent throbbing of a heart full of joyful tears. While this kind of cement is used in our moral edifice, should it not be enduring? Who can wonder that it is so strong?"

HOW BETSEY AND I MADE UP.

BY WILL M. CARLETON.

Give us your hand, Mr. Lawyer: how do you do to day?
You drew up that paper — I s'pose you want your pay.
Don't cut down your figures; make it an X or a V:
For that 'ere written agreement was just the makin' of me.

Goin' home that evenin' I tell you I was blue,
Thinking of all my troubles, and what I was goin' to do;
And if my hosses hadn't been the steadiest team alive,
They'd 've tipped me over certain, for I cou'dn't see where to drive.

No — for I was laborin' under a heavy load:
No — for I was travelin' an entirely different road;
For I was a tracin' over the paths of our lives ag'in,
And secin' where we missed the way, and where we might have been.

And many a corner we'd turned that just to a quarrel led,
When I ought to've held my temper, and driven straight ahead:
And the more I thought it over the more these memories came,
And the more I struck the opinion that I was the most to blame.

And things I had long forgotten kept risin' in my mind,
Of little matters betwixt us when Betsey was good and kind;
And these things they flashed all thro' me, as you know things sometimes will
When a feller's alone in the darkness, and every thing is still.

"But," says I, "we're too far along to take another track,
And when I put my hand to the plow I did not oft turn back;
And 'tain't an uncommon thing now for couples to smash in two;
And so I set my teeth together and vowed I'd see it through.

When I come in sight o' the house 'twas some'at in the night.
And just as I turned the hill-top I see the kitchen light;
Which often a han'some pictur' to a hungry person makes,
But it don't interest a feller much that's goin' to pull up stakes.

And when I went in the house the table was set for me —
As good a supper's I ever saw, or ever want to see;
And I crammed the agreement down my pocket as well as I could,
And fell to eatin' my victuals, which somehow didn't taste good.

And Betsey she pretended to look about the house,
But she watched my side coat pocket like a cat would watch a mouse;
And then she went a foolin' a little with her cup,
And intently readin' a newspaper, a-holdin' it wrong side up.

And when I'd done my supper I drew the agreement out,
And give it to her without a word, for she knowed what 'twas about ;
And then I hummed a little tune, but now and then a note
Was bu'sted by some animal that hopped up in my throat.

Then Betsey she got her specs from off the mantel-shelf,
And read the article over quite softly to herself ;
Read it by little and little, for her eyes is gettin' old,
And lawyers' writin' ain't no print, especially when it's cold.

And after sh' d read a little she give my arm a touch,
And kindly said she was afraid I was 'lowin' her too much ;
But when she was through she went for me, her face a-streamin' with tears.
And kissed me for the first time in over twenty years !

I don't know what you'll think, Sir, — I didn't come to inquire —
But I picked up that agreement and stuffed it in the fire ;
And I told her we'd bury the hatchet alongside of the cow,
And we struck an agreement never to have another row.

And I told her in the future I wouldn't speak cross or rash
If half the crockery in the house was broken all to smash ;
And she said, in regards to heaven, we'd try and learn its worth
By startin' a branch establishment and runnin' it here on earth.

And so we sat a-talkin' three-quarters of the night,
And opened our hearts to each other until they both grew light ;
And the days when I was winnin' her away from so many men
Was nothin' to that evenin' I courted her over again.

Next mornin' an ancient virgin took pains to call on us,
Her lamp all trimmed and a-burnin' to kindle another fuss ;
But when she went to pryin' and openin' of old sores,
My Betsey rose politely, and showed her out-of-doors.

Since then I don't deny but there's been a word or two ;
But we've got our eyes wide open, and know just what to do ;
When one speaks cross the other just meets it with a laugh,
And the first one's ready to give up considerable more than half.

Maybe, you'll think me soft, Sir, a-talkin' in this style,
But somehow it does me lots of good to tell it once in a while ;
And I do it for a compliment — 'tis so that you can see
That there written agreement of yours was just the makin' of me.

So make out your bill, Mr. Lawyer ; don't stop short of an X ;
Make it more if you want to, for I have got the checks.
I'm richer than a National Bank, with all its treasures told,
For I've got a wife at home now that's worth her weight in gold.

LAYING THE CORNER STONE OF THE SOLDIERS' MONUMENT, BOSTON.

The corner-stone of the monument to be erected on the rising ground in the centre of the "Common," or public park, by the municipal authorities of this city, in commemoration of her sons who gave their lives to their country in the late civil war, was laid with public honors on Monday the 18th of September ; "and nothing" says a city contemporary, "could be more gratifying to the surviving comrades of the honored dead, and all bereaved and loyal hearts, than the grand and hearty demonstrations which marked the event." The ceremonies were participated in by the entire population of the city, and by thousands from the surrounding country. Nothing could have been more grand and imposing. The streets were literally thronged with admiring and gratified spectators. Many of the principal public buildings and places of business along the entire line of the procession, were profusely and tastefully decorated with flags and other appropriate devices, and it is gratifying to be able to add that nothing occurred to disturb or mar the perfect beauty and harmony of the pageant.

The procession was formed about one o'clock on and near Charles Street Mall, and consisted of the state and municipal authorities, the military, including about fifty Posts of the Grand Army of the Republic, the Ancient and Honorable Artillery Company, the Independent Cadets, and several Battalions of Infantry and Cavalry — the Cadets acting as the escort of the Governor and staff, the Ancient and Honorable Artillery as the escort of the city government, and the Lancers flanking both, including the Grand Lodge. But perhaps the most attractive point in the procession was the splendid display made by the fire department, and their magnificent machines. It is doubtful if they ever on any public occasion before, rallied so numerous, or presented a more attractive and beautiful appearance. Boston may well be proud of this branch of her municipal government. The procession was formed as indicated, moved soon after two o'clock, and passing through many of the principal streets of the city, arrived at the Common at about five o'clock, soon after which the military were dismissed, and the ceremonies of laying the corner stone were begun by a brief and appropriate address by Gen. Coudin, chairman of the Committee of the city government entrusted with the erection of the monument. "The monument to be erected here," said the speaker, "is not to commemorate a fratricidal strife. It is not to stand as a memorial of the triumph of one section of the Union over another. The citizens of Boston would never have sanctioned its construction for such an object. It has a nobler purpose. The words of Webster at the dedication of the Bunker Hill Monument may be used here with increased emphasis: "This column stands on Union." It is to commemorate the heroic services and sacrifices of those who were instrumental in es-

tablishing upon an enduring foundation the Union of the States, that we are gathered here to-day."

He then briefly sketched the history and progress of the undertaking, and concluded by saying "the time for completing this work cannot of course be definitely fixed now. I can only say there will be no unreasonable delay." He then introduced His Honor Mayor Gaston, who delivered a highly finished and eloquent address, occupying about twenty minutes, which was received with great favor by the audience, and which we should be pleased to lay before our readers had we the room to spare. We give the conclusion as follows:—

The names of many of the heroic men of this city who gave their lives to our defence now rush upon my recollection; but the time which this occasion allows to me will not permit me to render to them individually the tributes which are justly their due. They have passed from us in the pride of their strength and of their beauty.

"The hand of the reaper
Takes the ears that are hoary,
But the voice of the weeper
Wails manhood in glory.
The autumn winds rushing
Waft the leaves that are serest,
But our flowers were in flushing
When blighting was nearest."

Their deaths have made homes desolate and yet glorious; hearts sorrowful and yet proud.

They have gone to their rest, but they sleep in glory, and a grateful city is now, with its most imposing and august ceremonies, engaged in a solemn service to their honor.

Let the structure which we this day begin to rear proceed to its full completion. Let art give to it her choicest forms of beauty. Let it remain from age to age to illustrate the glory of the dead and the devotion of the living, and let it carry with it from generation to generation the same spirit of liberty to which it owes its origin.

At the conclusion of the Mayor's Address, Alderman Coudin turned to the Members of the Grand Lodge, who were seated on the platform surrounding the corner-stone, and said;—

"*Most Worshipful Grand Master*:—In behalf of the city government I request you to lay the corner-stone of this monument according to the usages of your ancient order, and to deposit under it this metallic box, containing an engrossed plate and certain historical documents."

To this invitation the R. W. Chas. Levi Woodbury, acting Grand Master in the absence of Grand Master Gardner, replied as follows:—

From time immemorial it has been the custom of the Ancient and Honorable Fraternity of Free and Accepted Masons, when requested so to do, to lay, with ancient forms, the corner-stone of buildings erected for the worship of God, for charitable objects, for the purpose of the administration of justice and free government, and for the erection of such public monuments as, while appropriately of patriotic and common interests to the citizens of

the Commonwealth to which we belong, may not vex Masonic harmony by the inroad of political feeling or discussion.

This corner-stone, therefore, we may lay in accordance with our law, and thus testifying our respect for the city of Boston, and our appreciation of the patriotic dead whose released spirits now hover near, we shall proceed in accordance with ancient usage. And as the first duty of Masons, in any undertaking, is to invoke the blessing of the Great Architect upon their work, we will now unite with our grand chaplain in an address to the Throne of Grace

Prayer was then offered by the Rev. Charles H. Titus as Gr. Chaplain, after which the Acting Grand Treasurer, R. W. Newell A. Thompson, stepped to a little table on which the sealed box was placed and read the list of its contents, as given in the papers of the day. He then, at the direction of the Acting Grand Master, deposited the box in the cavity prepared for it in the stone and reported that he had performed that duty. This done the workmen elevated the stone slightly and removed the blocks which had sustained it, leaving it suspended about a foot from its resting place. The cement was applied and everything made ready for lowering away when the Acting Grand Master applied the trowel, and the Grand Marshal gave the order, and the stone began to descend. When it had been lowered a few inches the Masonic officers gave the Grand Honors, which were repeated when in accordance with the ancient rite: the last time the stone was settled into its place. The stone having been adjusted the following ceremonial was observed:—

Grand Master. Brother Deputy Grand Master, what is the proper jewel of your office?

Deputy Grand Master. The Square.

Grand Master. What does it teach?

Deputy Grand Master. To square our actions by the square of virtue, and by it we prove our work.

Grand Master. Apply your jewel to this Corner-Stone, and make report.

Deputy Grand Master. [After applying the square] The stone is square; the Craftsmen have done their duty.

Grand Master. Brother Senior Grand Warden, what is the jewel of your office?

Senior Grand Warden. The Level.

Grand Master. What does it teach?

Senior Grand Warden. The equality of all men, and by it we prove our work.

Grand Master. Apply your jewel to this Corner-Stone, and make report.

Senior Grand Warden. [After applying the level] The stone is level; the Craftsmen have done their duty.

Grand Master. Brother Junior Grand Warden, what is the jewel of your office?

Junior Grand Warden. The Plumb.

Grand Master. What does it teach?

Junior Grand Warden. To walk uprightly before God and man, and by it we prove our work.

Grand Master. Apply your jewel to this Corner-Stone, and make report.

Junior Grand Warden. [After applying the plumb] The stone is plumb; the Craftsmen have done their duty.

The Grand Master then striking the stone three times with the gavel, said:

Well made—well proved—truly laid—true and trusty; and may this undertaking be conducted and completed by the Craftsmen according to the grand plan, in Peace, Harmony and Brotherly Love.

Then the Deputy Grand Master received from the Grand Marshal the vessel of corn, and pouring the corn upon the stone, said:—

"May the health of the workmen employed in this undertaking be preserved to them, and may the Supreme Grand Architect bless and prosper their labors."

The Grand Marshal then presented the cup of wine to the Senior Grand Warden, who poured the wine upon the stone, saying:—

"May plenty be showered down upon the people of this ancient Commonwealth, and may the blessing of the Bounteous Giver of all things attend all their philanthropic undertakings."

The Grand Marshal then presented the cup of oil to the Junior Grand Warden, who poured the oil upon the stone, saying:

"May the Supreme Ruler of the World preserve this people in peace, and vouchsafe to them the enjoyment of every blessing."

The Grand Chaplain then pronounced the following invocation:

May Corn, Wine and Oil, and all the necessities of life, abound among men throughout the world; and may the blessing of Almighty God be upon this undertaking, and may the structure here to be erected rise in the beauty and strength of the brotherly love for the departed, that it signifies."

The Grand Marshal then took the square, level, and plumb from the other officers and presented them to the Grand Master.

The Grand Master then presented the square, level, and plumb to the architect, Mr. Milmore, and said:

"To you, Mr. Architect, are confided the implements of operative Masonry, with the fullest confidence that by your skill and taste a fabric will arise which shall add new lustre to our honored Commonwealth. May it be blessed with Wisdom in the plan; Strength in the execution, Beauty in the adornment; and may the Sun of righteousness enlighten those who build, the city which gives, and the magistrate under whose care this structure shall arise."

By order of the Grand Master, the Grand Marshal made the following proclamation:

"In the name of the Most Worshipful Grand Lodge of the Commonwealth of Massachusetts I now proclaim, that the corner-stone of the structure to be here erected in memory of our patriotic dead, has this day been found square, level, and plumb, true and trusty, and laid according to the old customs of Masons. This proclamation is made from the east, the west, the south—once [trumpet] twice [trumpet] thrice [trumpet]."

America was then sung by the choir and assembly, and the services were concluded by the Grand Master as follows:

Mr. Chairman of the Building Committee on the part of the city:

I have the pleasure of announcing to you that in accordance with your request the members of the Grand Lodge of the ancient fraternity of Free Masons have proceeded to lay this corner-stone according to their ancient usages, and to dedicate, agreeably to your request, the monument which is to be raised on this spot.

It is just and proper that the living should praise the dead, because it is not possible that in any other way shall the memory of the dead be handed down to our children from generation to generation. And it is but only fit and proper that the ancient craft of Free Masons should take the part they have in these proceedings, for among those who died in the great strife for liberty were many members of the Order, and all can bear witness to the fidelity, affection and benevolence shown by Masons to their brethren, on whatever side they were enlisted. And I cannot in closing these few remarks, omit to refer to one most distinguished among the illustrious dead of the past strife. As after the Revolution, we mourned our Washington, warrior upon the salt ocean—Admirable Farragut—a brave soldier—a good Mason—(applause)—and whose fame will last even longer than the illustrious Nelson. And now Mr. Chairman, may this monument rise up toward heaven in all its glory; may peace and good will reign among our citizens, and may this monument ever stand to do honor to the illustrious dead, honor to those who nobly fell in the cause of their own country; may the memory of those fallen ones be engrafted in the hearts of our children, as an inducement for them in the future to stand by their country, and that they may be as firm and true as this corner-stone in the defence of right, their State and the People. (Loud applause.)

There was no attempt at Masonic display, the fraternity being represented by the Officers and permanent members of the Grand Lodge. Several of the former being absent, attending the Masonic meetings at Baltimore, their places were supplied with substitutes as follows:—

R. W. Charles Levi Woodbury, as Grand Master.
 R. W. Charles R. Train, as Deputy Grand Master.
 R. W. Sereno D. Nickerson, as Senior Grand Warden.
 R. W. Elijah W. Burr, Junior Grand Warden.
 R. W. John T. Heard, Past Grand Master.
 R. W. William Parkman, Past Grand Master.
 R. W. Charles C. Dame, Past Grand Master.
 R. W. Marshall P. Wilder, Past Deputy Grand Master.
 R. W. G. Washington Warren, Past Deputy Grand Master.
 R. W. Isaac H. Wright, Past Deputy Grand Master.
 R. W. Peter C. Jones, Past Grand Warden.
 R. W. Samuel C. Lawrence, Past Grand Warden.
 R. W. Ivory H. Pope, Past Grand Warden.
 R. W. Newell A. Thompson, as Grand Treasurer.
 R. W. Charles H. Titus, Rec'g Gr. Secretary, as Grand Chaplain.
 R. W. Charles W. Moore, Past Deputy Gr. Master, Cor'g. Gr. Secretary.
 R. W. Andrew G. Smith, District Deputy Grand Master.
 R. W. Benj. Pope, " " " "
 R. W. Edward Avery, " " " "
 R. W. Gideon Haynes, " " " "
 W. William T. Grammer, Gr. Marshal.
 W. John A. Goodwin, Senior Grand Deacon.
 W. John Burney, Junior Gr. Deacon.
 W. Lucius W. Lovell, Senior Grand Steward.
 W. Tracey P. Cheever, Senior Grand Steward.
 W. William F. Davis, Junior Grand Steward.
 W. Percival L. Everett, of the Board of Directors.
 W. Henry Endicott, of the Board of Directors.
 Br. Frank E. Jones as Grand Tyler.

THE PAGEANT AT BALTIMORE.

[From the Phila. Keystone.]

Never has chivalric Knighthood been so brilliantly illustrated in America, as during the present week in Baltimore. The air has been gay with waving plumes and resplendent beauseants; the streets of the Monumental City have echoed with the measured tramp of six thousand gallant Knights, gathered from all parts of the Union; the spirit of true courtesy has been awakened anew in all hearts; and our Baltimore fraters have distinguished themselves for all time, by their unequalled reception of their Masonic brethren, and the honors that have been so generously accorded them, as well by the civic authorities as by the whole population of Baltimore. The ovation could not have been excelled in brilliancy, had the Knights only just returned from the burning sands of Palestine, and from the fields of deadly conflict with the unbeliever. The days of "Ivanhoe"

and "The Talisman," of Hugh de Payens and Richard the Lion-hearted, seemed reproduced once again; the centuries were rolled back; and as the sun flashed from the gleaming swords that were borne by the apparently countless multitude of Knights, this western land was, as if by magic, changed into an oriental country; and it looked as though Knightly Christian warfare had once more become the real business of life.

Romance and reality both have been illustrated by these scenes. All the flutter of banners and waving of plumes have not been in vain, merely as a spectacular display. The gaiety is over, but its lesson remains. The spirit of chivalry in the middle ages was instinct with a lofty purpose, and a true spirit of self-sacrifice. The followers of the Cross did not doze away their lives, nor merge all their desires in the now common, but ignoble lust for money-getting. They heard the voice of duty, and followed it. This was the spirit of the hour:

"The trumpet calls. The banners point
To sacred Palestine's bright skies;
Raise high the Cross, and follow on
The crowds that march to Paradise.

"Fair lady, bind the helmet on,
And bid thy lover quick arise;
Go, bid him take the battle-axe,
To cleave his path to Paradise.

"Forsake the world; bind on the Cross;
Join the crusader's battle-cries;
For 'merrie England and St. George!'
With this, march on to Paradise.

"List to the shout that fills the air!
'It is the will of God' he cries;
With this the soldier of the Cross
Enters the gates of Paradise."

Now just as ancient craft Masonry symbolizes all the instruments of labor of the operative craftsman, and applies them for the furtherance of the loftiest moral purposes; so Christian Knighthood uses the insignia and Knightly armor and display of the early Crusaders, with the view to inculcate the most solemn religious truths. True, the outside world can only see the brilliant array of the armor-clad host; but even these at once suggest the ancient spirit of self sacrifice and genuine courtesy and religious fervor, that ever distinguished the true champions of the Cross. But, to the Knight Templars, there is a still deeper significance than all this. He knows full well the thrillingly solemn lessons that are lodged in every breast within the walls of the Asylum, when his Commandery is assembled for work. We have beheld many impressive scenes, and joined in many solemn observances; but any one of them in comparison with the ritual of the Templars, is comparatively barren of lasting impressions.

THE ORDER OF THE GARTER.

The conferring of the Order of the Garter upon the Emperor of Brazil is the first time that the distinguished honor has ever gone outside of Europe, and lends an additional interest to the history of a venerable and illustrious institution of which much is said, but little — in this country, at least — really known.

The Order of the Garter, which, according to the enthusiastic Selden, "exceeds in majesty, honor and fame all chivalrous orders in the world," was founded by King Edward the III in 1344. The best authorities, however, think that it did not obtain recognized existence until the latter part of the reign of Henry VIII, when its statutes were formally promulgated, and its members chosen. The celestial patrons of the order were originally the Holy Trinity, the Virgin Mary, St. Edward the Confessor, and St. George; but as the latter was established as the tutelary saint of England, his name became more intimately associated with it than the others, and it is now very frequently called, "The Order of St. George."

King Edward designed it as a means for drawing to his standard such gallant spirits as would be likely to assist him in prosecuting the claims he was then urging to the crown of France, and so devised an imitation of the fabled knights of King Arthur's Round Table. Froissart and other authors of the period tell us that the monarch fixed the headquarters of the order at Windsor, and at stated intervals was accustomed to spread magnificent feasts, accompanied by jousts, tournaments, and every variety of martial exercise fashionable in those days. Mirth, revelry, luxurious fare, military emulation and the presence of fair women, all combined to render the institution exceedingly attractive, and it has maintained its strong hold upon the popular mind through the changes of intervening centuries.

The familiar story concerning the origin of the motto has been ridiculed by some antiquarians, but there is no good reason to doubt its truth, and it is safe to trust to tradition, which says that the Countess of Salisbury, while dancing with the king, dropped her garter, and the courtly Edward picked it up and fastened it around his own knee. Observing the jealous glances of the Queen, he removed the article, and, handing it to the Countess, exclaimed "*Honi soit Qui mal y pense*." No other narrative gives so satisfactory a reason for the curious decoration, and equally curious motto.

The original number of the knights of the garter was twenty-five, the king himself being the twenty-sixth; and this is its present limit.

The insignia consists of a dark blue ribbon, edged with gold, with a buckle and pendant of the same material richly chased. This ribbon, having the motto inscribed thereon in golden letters, is worn on the left leg below the knee. The mantle is of blue velvet, lined with white taffeta, and having on the left breast an embroidered star. The hood and surcoat are of crimson

velvet, lined with white taffeta; the hat is of black velvet, with a plume of white ostrich feathers, in the centre of which is a tuft of black heron's feathers — the whole fastened by a band of diamonds.

The collar is of gold, and made in twenty-six pieces, each in the shape of a garter. Suspended from this is "the George," being a figure of the saint on horseback, engaged in terrific combat with the dragon. "George," is attached to a dark blue ribbon worn over the left shoulder. The star is of silver and eight pointed, having in the centre the cross of St. George encircled by the garter. The officers of the order are a prelate, the Bishop of Winchester; a registrar, the Dean of Windsor; the garter, the King of Arms, and the usher of the Black Rod. The convocations are always held at Windsor, and in the chapel are hung up the armorial bearing of each knight.—*Ex.*

THE PRINCE ROYAL OF ENGLAND.

The Brethren of Belfast, Ireland, on the 4th of August last, gave the Prince of Wales a fraternal reception, and presented him with a Masonic jewel, of gold and precious stones, from the Freemasons of Ireland, the Duke of Leinster, the Grand Master, heading the list of subscribers. The presentation was made by the Duke of Manchester, by whom the Prince was at the same time installed as Patron of the Irish Masons. The reply of the Prince to the presentation address is frank and cordial, and as it indicates the opinion entertained of the Institution by the future King of England, we think it of sufficient historical importance to fill a place in our pages for future reference:—

"Most Worshipful Sir and Brethren— I have now to thank you heartily and cordially for your fraternal reception, and for the honor you have done me, and I beg to assure you of the pleasure I feel on having been invited to become the Patron of the Order of Freemasons in Ireland. It is a source of considerable satisfaction to me to know that my visit to this country has afforded this opportunity of meeting you, Brethren, in Lodge, and so interchanging these frank and hearty greetings. It is true I have not been a Mason very long. I was initiated, as you perhaps know, in London, a few years ago, after which I visited the Grand Original Lodge of Denmark, and a short time afterwards I had the signal satisfaction of being elected a Past Grand Master of the United Grand Lodge of England. Last year I had the honor of being elected Patron of the Order in Scotland; and, Brethren, though last, not least, comes the special honor you have conferred on me. I thank you for it from the bottom of my heart. I may, I think, refer with

some pride to the number of Masonic meetings I have attended in England since my initiation, as a proof of my deep attachment to your Order. I know we all know, how holy a thing Freemasonry is, how excellent are its principles, and how perfect the doctrine it sets forth; but forgive me if I remind you that some of our friends outside are not as well acquainted with its merits as we are ourselves, and that a most mistaken idea prevails in some minds that, because we are a secret society, we meet for political purposes, or have a political bias in what we do. I am delighted, Brethren, to have this opportunity of proclaiming what I am satisfied you will agree with me in, that we have as Masons no politics; that the great object of our Order is to strengthen the bonds of fraternal affection, and to make us live in pure Christian love with all men; that though a secret we are not a political body; and that our Masonic principles and hopes are essential parts of our attachment to the Constitution and loyalty to the Crown."

THE TRIENNIAL MEETINGS AT BALTIMORE.

A severe temporary illness unfortunately deprived us of the long anticipated pleasure of being personally present at the late Triennial Session of the General Grand Chapter and Encampment of the United States, and of there renewing and exchanging fraternal congratulations with friends of past times. It was a great personal disappointment, but it was one for which there was no relief. It is a great satisfaction however to know that the occasion was one of the most brilliant and successful Masonic gatherings in the history of Masonry, the world over. We have no means of estimating the number of Brethren present, but some approximation to it may be made from the fact that there were at least five thousand Knights Templars in full regalia, representing all parts of the United States. The meetings were fixed for Tuesday the 19th, but the festivities may be said to have commenced on the morning of the previous day, when the visitors began to arrive in unprecedented numbers, and to have taken entire possession of the city, which was everywhere decorated with its holiday banners. All business seems to have been suspended during the entire week, and the whole population, spontaneously and with one accord, appeared to have united in giving to the strangers a cordial welcome, and in the pleasures of the novelty and beauty of the varied scenes passing before them. But we have little room for details.

On Wednesday morning the Grand Encampment and as many Sir Knights as could be accommodated assembled in the large hall of the Masonic Temple, where they were formally welcomed by the M. W. John H. B. Latrobe, Grand Master of Maryland, as follows : —

Most Eminent Grand Master, Sir Knights and Brothers:

In the name of the Ancient Free and Accepted Masons of Maryland I bid you welcome to the State. As Grand Master of the Masons here, I place our Temple at your disposal; if large is it is, it is yet too small for a tithe of your vast company, it may, nevertheless, serve you for legislative purposes, and otherwise be useful. But as to our welcome, most Eminent, it is very different. This corresponds with the very largest enumeration of our visitors, embraces all, and is as cordial as affection and respect can make it.

Not myself a member of your Order, I still know that to become a Templar one must first be a Mason; and in executing the office with which I have now been honored, I feel that I am greeting Masons not less than Templars with words of kindness and regard.

But while, in both relations, I thus welcome you to Maryland and to its chief city and commercial centre, your great numbers give to the occasion an interest that is almost national in its character. If not by special appointment for other than Masonic purposes, you still, in fact, represent our whole, and, now, our common country. [Applause.]

The manufactories of New England—the furnaces of Pennsylvania—the cotton fields of the south—the industry of the West—the mines of California—are here in conclave. With no political purpose to advance, these thousands on thousands—though they meddle not with tariffs or imposts, or deal with other duties than those that man owes to his God, to his fellow beings and to himself—will exert an influence for good, extending far beyond the limits of Lodges or Encampments, and co-extensive with the Union. [Applause.]

If the asperities of warfare have not yet all been removed, this meeting will aid in effacing them. [Applause.] If ignorant of each other in the past, we have ever failed in that forbearance which even the most intimate intercourse demands, we learn now a lesson in this first of virtues. If prejudice has heretofore localized and limited our friendships, it will disappear upon the better acquaintance that this gathering will promote; and I am very sure, most Eminent, that before we shall have separated, the North, the South, the East and the West will have joined hands here on the soil of Maryland in the bonds of a fellowship as warm as it will be enduring and patriotic. [Applause.]

Whether then, most Eminent, as Templars, as Masons, or as fellow-citizens, the Grand Master of Masons of Maryland takes especial pride in saying, "Welcome, thrice welcome, Knights Templars of the Union." [Prolonged applause.]

The band then played a stirring air, after which, Sir Wm. Sewall Gardner, G. C. of the G. E. of the United States, spoke as follows :

M. W. Grand Master of Masons in Maryland:

Your warm and fraternal greeting is most gratefully received by the Grand Encampment of the United States and by the Knights Templars of the Union, assembled in your city.

As Templars we recognize the institution of Ancient Craft Masons as the foundation stone upon which we have erected our Christian Temple. If

this foundation is insecure or uncertain, or if it should be withdrawn from beneath the structure, the Temple of Knighthood which now safely and securely rests upon it would topple over and be buried in a general ruin.

Your words of welcome cheer us. They show the deep sympathy which exists, and which it is claimed has existed for centuries, between the great fraternity of Freemasonry and the Order which we represent.

We have come up here from all the States, from the District and from the Territories, not only as Knights of our illustrious Order, but as citizens of the Republic, having a common interest in the perpetuity of our institutions of government, and in the preservation of a Union which we trust will be perpetual.

Our organization is national; our gathering is a national meeting, and the feeling of friendship and affection which binds us together is national in its sentiment.

Although we are taught not to vex the harmony of our Masonic assemblies by the discussion of religious or political questions, we are also taught to be true to the Government of the country in which we reside.

Thus we recognise the government under which we live, and we take pride and pleasure in supporting the flag and keeping step to the music of the Union.

And now, M. W. Sir, let us trust that this national meeting of Templars, brethren and citizens, from all sections of this vast country, may contribute to the most beneficial results, not only to the Order of Templars and to the institution of Freemasonry, but to the nation under whose protecting flag we all live and prosper.

At the conclusion of Sir Wm. Sewall Gardner's speech the band played "Hail Columbia," the Knights all rising to their feet.

The delegation then proceeded to their hall to open the Session of the Grand Encampment.

Soon after which Grand Master Gardner delivered the customary triennial address, occupying nearly two hours in which he sketched with his accustomed ability the history of Templarism in the country during his administration. The address is said to have been one of the ablest and most interesting ever delivered before the Body, and we hope to be able hereafter to lay the whole or a considerable part of it before our readers. Of the business of the Body we can give no account, except that on Wednesday evening the following Officers for the ensuing three years were elected : —

Most Eminent Grand Master, J. Q. A. Fellows of New Orleans; Right Eminent Deputy Grand Master, James H. Hopkins of Pittsburg; Very Eminent Grand Generalissimo, Vincent L. Hurlbert of Chicago; Very Eminent Grand Captain General, Benjamm Dean of Boston; Very Eminent Grand Senior Warden, M. Smith of East Saginaw, Michigan; very eminent Grand Junior Warden, William G. Patton of Meridian, Miss.; Grand Treasurer, John W. Simmons of New York; Grand Recorder, Theodore S. Parvin of Iowa City.

On the morning of the same day the General Grand Chapter elected their Officers for the ensuing three years as follows : —

J. H. Drummond of Maine, grand high priest; E. H. English of Arkansas, deputy grand high priest; Charles H. Ober of Maryland,

grand king; Charles Marsh of California, grand scribe; John McClellan of Massachusetts, grand treasurer; C. G. Fox of New York, grand secretary; Joseph Yeats of Wisconsin, grand captain of host; D. C. Dawkins of Florida, grand royal arch captain.

Baltimore papers of Thursday, 21st say: —

The city is ablaze with excitement and adorned with thousands of flags on account of the procession of the grand encampment and grand commanderies of Knights Templars. All the city courts and stock board adjourned over to-day. The custom-house and post-office and many business houses were closed during the procession. Promptly at half-past nine o'clock, the several divisions assembled at their respective rendezvous, and forming, marched with bands of music to Broadway, where the general column was formed. The distance of march of the procession is about five miles. The procession, including eighty commanderies and five thousand knights, moved at noon and occupied an hour in passing.

The silver service presented by the Baltimore Commandery No. 2 for the greatest proficiency in drill was awarded to Detroit Commandery No. 1.

The above is all we can spare room for the present month. It is hardly necessary to say that the parade was an eminently successful one, or that the visitors were everywhere hospitably entertained. The Brethren and the people of Baltimore have earned for themselves the gratitude and thanks of the whole fraternity of the country.

The new organization of both Bodies could hardly be improved, and afford ample guaranty that the interests of both will be well cared for.

A MASON UNDER TORTURE.

Between the year 1740 and 1750 the Freemasons were subject to the greatest persecution in Portugal. A jeweller of the name of Moulton was seized and confined in the Inquisition, and a friend of his, John Coustos, a native of Switzerland, was arrested. The fact was that these two persons were the leading Freemasons in Lisbon, which constituted their crime. Coustos was confined in a lonely dungeon, whose horrors were heightened by the complaints, the dismal cries and hollow groans of several other prisoners in the adjoining cells. He was frequently brought before the inquisitors, who were anxious to extort from him the secrets of Masonry; but refusing to give any information, he was confined in a deeper and more hor-

rible dungeon. Finding threats, entreaties and remonstrances in vain, Coustos was condemned to the torture of the holy office. He was therefore conveyed to the torture room, where no light appeared but what two candles gave. First they put around the unfortunate man's neck an iron collar, which was fastened to the scaffold; and this being done they stretched his limbs with all their might. They next tied two ropes around each arm and two around each thigh, which ropes passed under the scaffold, through holes made for that purpose. These ropes were of the size of one's little finger, and pierced through his flesh quite to the bone, making the blood gush out at eight different places that were so bound.

Finding that the tortures so described could not extort any discovery from him, they were so inhuman six weeks after, as to expose him to another kind of torture, more grievous, if possible, than before. They made him stretch his arms in such a manner that the palms of the hands were turned outward; when, by the help of a rope that fastened together at the wrist, and which turned by an engine, they drew them nearer to one another behind, in such a manner that the back of each hand touched and stood exactly parallel one on the other, whereby both his shoulders were dislocated, and a quantity of blood issued from his mouth. This torture was repeated thrice; after which he was again sent to his dungeon and put into the hands of physicians and surgeons, who in setting his bones put him to exquisite pain.

He was finally released, we believe through the intercession of the English Consul, prompted thereto by the Grand Lodge of England.

MASONRY AND THE CHURCH.

There is no countr yon earth in which the Ancient and Honorable Order of Freemasons flourish as they do in this country. There is no institution which so closely adheres to the teachings of scriptural morality. Masopry occupies separate and distinct ground from that of the Church; her mission is different, in many respects. The prime object of the Church is to prepare her members for another and better world; but incidentally for good citizenship: in this Masonry seeks to prepare men for companionship on earth, and incidentally for fellowship in Heaven. It plants its institutions among good men, outside of the Church, and in the heart of the people of the world. Its teachings and tenets being purely scriptural, are in perfect harmony with the morals and teachings of Christianity, so far as its bearings on the public morals are concerned. — *Family Visitor*.

THE JEWEL OF THE GRAND PATRON OF THE ORDER IN IRELAND.

The London *Freemason's Magazine* gives an engraving of the Jewel presented to the M. W. Bro. H. R. H. the Prince of Wales, on the occasion of his recent visit to the sister country, when he was invested as Grand Patron of the Order in Ireland at the meeting of the Grand Lodge, convened at the Masonic Hall, Molesworth Street, Dublin, on the 4th of August.

The following is the description of the Jewel, which is engraved to the exact size of the original.

The Jewel is fixed within an oval wreath of shamrocks in gold upon a ground of enamelled blue. It comprises the square and compasses, studded with diamonds, and standing on the segment of a circle similarly enriched: surmounting it is a regal crown, studded with diamonds and rubies.

On the reverse side is a plate of gold, on which is engraved the following inscription: "Presented by the Grand Lodge of Free and Accepted Masons of Ireland to his Royal Highness Albert Edward Prince of Wales, Earl of Dublin, Knight of St. Patrick, who was made Patron of their Ancient Order, 1871."

THE BOOK OF THE LAW.

"*The Book of the Law*" is that volume which, by the religion of the country, is believed to contain the revealed will of the Great Architect of the Universe. Hence, in all Lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the old Testament alone would be sufficient; and, in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief. The book of the law is to the speculative Mason, his spiritual Trestle-Board; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect, constitutes for him this spiritual trestle-board, and must ever be before him, in his hours of speculative labor, to be the rule and guide of his conduct. — *Family Visitor*.

CHANGING THE RITUAL.

There is too much truth in the following, by M. E. Companion Getchell, of Minnesota:

"When receiving our first Masonic instruction, we were strongly impressed with the lesson taught by the Masonic slipper; but in this progressive age but little attention is paid to it. The idea of independence appears to permeate organizations as well as individuals; constant efforts are being made to change the old order of things; rituals must be fixed up to suit the fancy of the merest tyro in Masonry; this word is not sufficiently expressive, and that is obsolete; you must not say 'oblong square' but 'parallelogram,' and then for fear that the new fixings might be forgotten, they are printed and circulated. One just made, gets a copy, and after a few hours' application he knows all about the Institution, and must have the 'highest seat in the synagogue;' history, customs, usages, symbolisms, and even written laws must all give way to the new fixings—to the parrot prattle learning from the printed ritual by this new beginner."

JUST SO EVERYWHERE.

Collecting money just now is an uphill business. An exchange has the following on the subject: "Last week a man stepped up to us and said he would pay us every cent he owed us if he lived until Saturday night. Another said he would pay us in a day or two, as sure as we were born.—Query—did the man die or were we never born? Another said he would settle as sure as shooting is uncertain. Another said he hoped to go to the devil if he did not pay us in three days. Have not seen him since, suppose he's gone, but we trust has not hoped in vain. Quite a number said would see us to-morrow. These men have been stricken blind, or else to-morrow has not come. One man told us six months ago that he would pay us as soon as he got some money. The man would not lie, and, of course, hasn't got a cent since." — *Landmark*.

SCRIBNER'S FOR OCTOBER:—This valuable monthly closes with this number, its second volume, and the promises made at the beginning of the volume have been well fulfilled. It is indeed one of the finest Magazines published, and is conducted with rare ability. The third Volume, beginning with November number, will be enlarged, the price will therefore be increased, and be the same as that of other leading Magazines, \$4 per year, and the publishers promises to spare no pains or expense to make it the best Magazine in the world. Among some of the leading articles in the October number, are "Was Adam the first man?" by Mr. Enoch L. Fancher. "An Island on Fire"; "The last of the Pequods"; the continuation of MacDonald's serial "Wilfred Cumbermede," which will extend into the third volume; also the poems "In the Valley of Shadows"; "How the storm came;" etc.

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A GRAND MASTER FALLEN. We are pained to learn from the *Texas Family Visitor*, of September 4th, of the death of M. W. Grand Master T. J. H. Anderson, of Texas, at Houston, on August 29th. He was taken ill suddenly while on a visit to that city. The *Visitor* says :—

"All who have had the honor of a personal acquaintance with Brother Anderson, will unite with us in bearing testimony to the fact that he was one of the most pure and spotless men that has ever adorned the walks of social life, and a perfect ornament to the Ancient and Honorable Order in which he took peculiar pleasure."

A GREAT OFFER.—Peter's Musical Monthly for October is at hand, containing fifteen beautiful pieces of music, printed from full size music plates. It can be had for thirty cents. The Publisher also offers to send, post-paid, for one dollar, six back numbers, containing from ninety to one hundred pieces of choice new music, worth at least \$30. Send your order to the publisher, J. L. PETERS, 599 Broadway, New-York, and our word for it, you will get your money's worth.

—MISSOURI is increasing in membership very rapidly. We trust that the quality of the additions to our order is equal to the quantity. Gr. Master Garrett has issued twenty-nine dispensations for new Lodges since the meeting of his Gr. Lodge last October, and fifty Lodges are now working under dispensation in that State. Six Chapters and Seven Councils are working under dispensations in that jurisdiction.

THROUGH the American and English Masons in Panama and Aspinwall, on the Isthmus of Panama, Masonry is strengthening its out-posts in the surrounding countries. We now find that Lodges in Carthage, Columbia, find themselves sufficiently firm to have celebrated the last St. John's day. There is much toleration in the country, but Masonry is a sore trial for bigotry and superstition.

—THE glass jar which was deposited in the corner-stone of the old Masonic Hall, Charleston, on the 9th of December, 1840, by Past Grand Master C. M. Furman, containing many relics of that day and time, has been committed to the possession of R. S. Bruns, Deputy Grand Master, and next November it will be placed in the corner-stone of the new temple now being erected on the site of the old building.

DAVID F. MCGILVRAY, late of the auction firm of David F. McGilvray & Co., of this city, died of consumption Aug. 30th, at the Indian Head Hotel, Nashua, N. H. He was very well known here in business circles, and once served his ward as a member of the common council. His age was fifty-two years. He was also a member of the Masonic fraternity, in whose welfare he was actively interested, and by the members of which he was highly respected and esteemed.

ST. JOHN'S Masonic College, at Little Rock, Ark. under charge of Bro. O. C. Gray, A. M., we learn is in a flourishing condition. Five students, sons of dead or indigent Master Masons, from each of the five Masonic districts of that State, receive their tuition free of charge at this institution. All necessary expenses are paid by the Gr. Lodge. The present number of students is sixty-eight.

DR. OLIVER in his "Revelations of a Square," pages 50 to 60, puts in the mouth of one of his characters (Dr. Dodd), the assertion that at the time named in the book (1771) "there were not a dozen Jewish Masons in England, and at the revival in 1717 there was not one in all the world."—He adds, "the Jews never practised Masonry themselves or encouraged it in others."—*Trowel*.

WANTED :—No. 7 of Volume II of this magazine for Comp. W. W. Austin of Richmond, Ind., instead of the number and volume stated in our last. With this number, our Brother will be able to complete his set of the magazine, and any Brother having a copy to spare will greatly oblige him and us, by sending it to his address.

ON the 3d instant the grave of Governor Thomas H. Seymour, at Hartford, Conn., was decorated by the Knights Templars and other citizens. He was a valiant knight, and the masonic brethren came forth in vast numbers to pay respect to the resting place of him they held in sweet remembrance.

THE brethren at Philadelphia have under consideration the establishment of a charity to be called "The Masonic Home of the State of Pennsylvania," for indigent, afflicted or aged Freemasons, their widow's and orphans.

THE Italian residents of San Francisco are about to form a Lodge of their own countrymen, of whom there are some fifty affiliated, with the existing lodges.

WORK & PLAY is the title of a very clever monthly for the little folks, published by Milton, Bradley & Co. Springfield, Mass. Price \$1.00.